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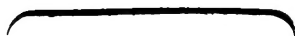
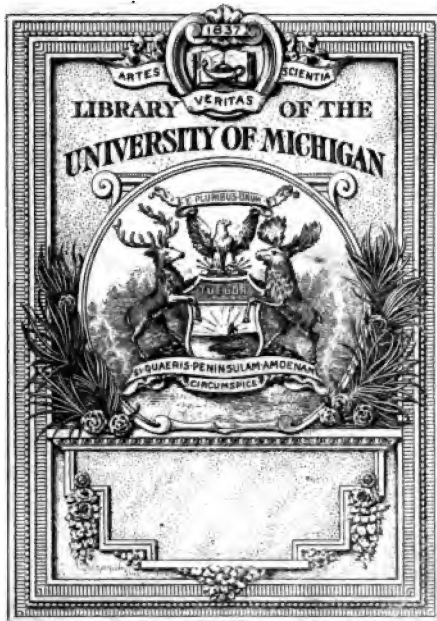
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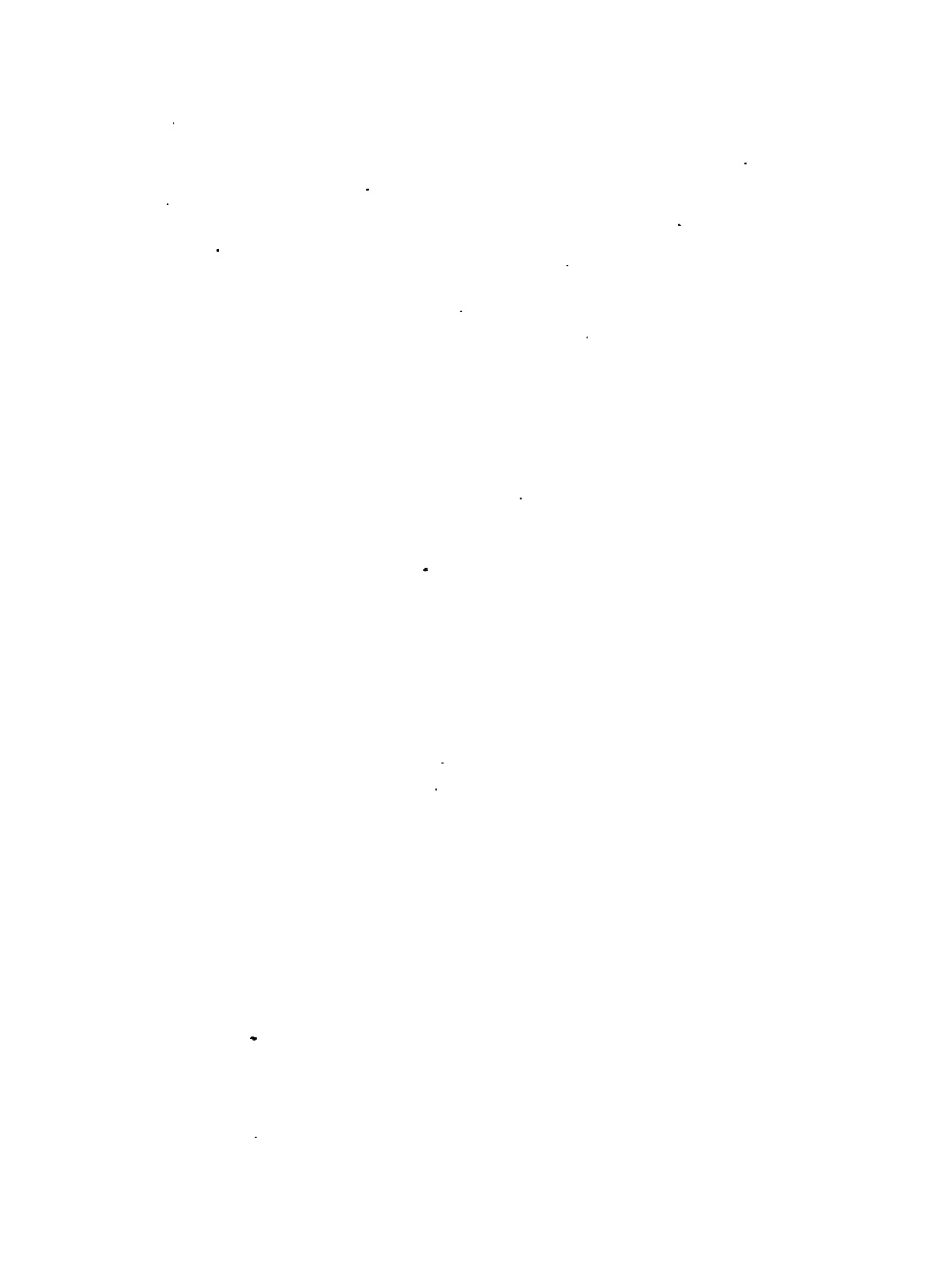
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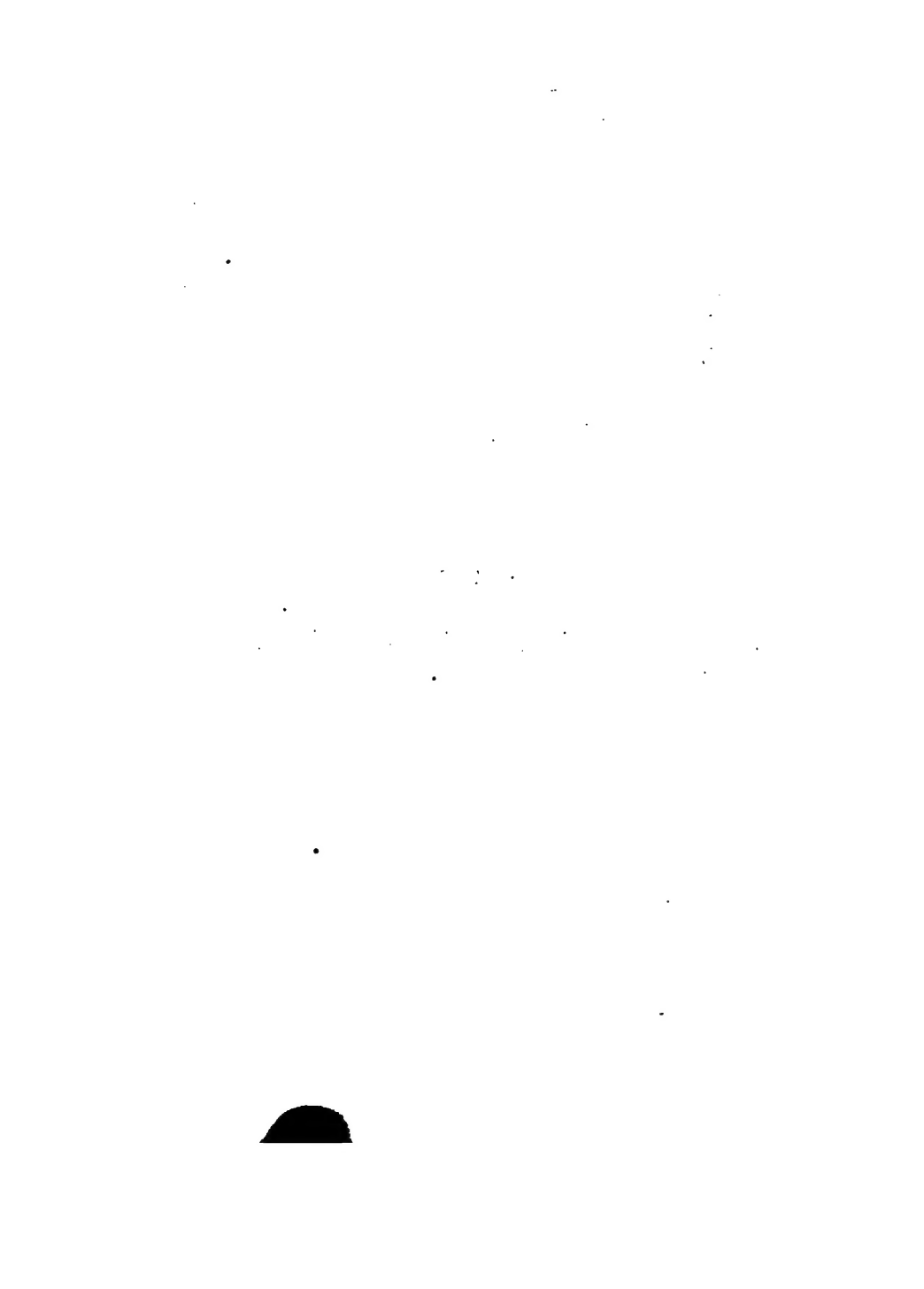








THE
PROTAGORAS OF PLATO.



Plato
[Protagoras]

185-15

PLATONIS PROTAGORAS.

THE
PROTAGORAS OF PLATO.

THE GREEK TEXT REVISED,

WITH



AN ANALYSIS AND ENGLISH NOTES,

BY .

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7

PREFACE TO THE SECOND EDITION.

THIS book is still in the main what it was in the first edition, a grammatical commentary, intended in some measure as an introduction to the study of Platonic Greek, but with no pretension to an exhaustive treatment of Plato's philosophy. In the interval which has elapsed, the Editor has not had the leisure to undertake a course of study which would have qualified him to deal independently with those difficult problems; and he has seldom thought it necessary merely to record the opinions of others. It may be added that the *Protagoras*, from its discursiveness and the want of a definite plan, suffers less than most other dialogues by the absence of philosophic treatment. As a brilliant example of the Socratic method it ranks with the *Phaedrus*, the *Gorgias*, and the *Republic*, among the great masterpieces of Plato's genius; inferior to none of these in dramatic power and dialectic subtlety, unrivalled (except by the *Hippias Major*, a dialogue of much slighter texture) in the comic element which renders it especially attractive to younger readers. But its argument is less systematic than is usual with Plato.

The leading idea, it is true, may be defined to be the unity of virtue. But this is obscured by digressions, each no doubt separately of the greatest interest, by mythology, literary criticism, and personal satire; until at last the disputants change places, and Socrates points out the contradiction in which both he and Protagoras have been involved (p. 361 A).

At the time when the first edition was published, in 1854, no portion of Plato, so far as I am aware, had yet appeared with English notes, except the four short dialogues edited by Dr W. Smith in 1840. Nothing had been done in the way of popularising the labours of Heindorf, Ast, and Stallbaum for the use of beginners, and so of illustrating the peculiarities of Platonic, as distinguished from Attic, idiom. This edition of the Protagoras was designed as a contribution towards the supply of that want. What was here attempted on a humble scale has since been carried out, on a more systematic plan, and with far ampler resources, in Mr Riddell's *Digest of Idioms*, appended to his posthumous edition of the Apology. In revising the book for a second edition, I have availed myself of Mr Riddell's work, of Dr Thompson's notes on the Phaedrus and Gorgias, of Hermann Sauppe's edition of the Protagoras with German notes, and of the re-issue of Stallbaum, with an improved text, by Kroschel. Some use has also been made of Dr Wagner's English editions of the Apology, Crito, and Phaedo. I have likewise carefully weighed, to the best of my judgment, Hirschig's conjectural emendations, amounting to nearly ninety on this dialogue alone. I find myself able to agree with

him, I regret to say, only in a very small number of instances. Hirschig appears to me to deal with Plato's text too much in the style of a tutor correcting a pupil's exercise. The field of conjectural criticism has no doubt been enlarged of late years by such scholars as Cobet and Badham: and Hirschig has proved himself a worthy disciple of the school of Cobet. But he is too often not satisfied to leave well alone.

Some traces of the revision which the book has undergone will be found on almost every page. The grammatical references, which are little altered, are to Jelf's Greek Grammar, and Madvig's Syntax, translated by Browne.

In the former edition I had to express my obligations to my friend Mr Shilleto, for permission to make use of notes taken at his College lectures, and for several valuable hints. I have now to acknowledge a similar debt to the present Master of Trinity, who has favoured me with his critical remarks on some corrupt or obscure passages.

Those who have least agreement with the views of Mr Grote and Mr Mill on the nature and merits of Plato's philosophy will nevertheless, it is believed, read with pleasure the following extracts from Mr Mill's Review of Grote's Plato (*Dissertations and Discussions*, III. 308 foll.). They refer to the subject discussed in the note on 311 E. The entire Essay, it is needless to observe, should be in the hands of every student:

“It neither needs nor can be denied, not only that Plato had an unfavourable opinion of the Sophists generally, but that his writings contain much evidence of their being looked upon, in Athenian society, with a widespread sentiment of aversion. Their unpopularity may be accounted for, without supposing it to have been, in a moral point of view, deserved. In the first place, the disapprobation was far from being unanimous. Though the name Sophist was already a term of reproach, it was also one of praise: Plato himself (Soph. 231 B) speaks of ‘the genuine Sophistic art’ (ἡ γένηται γενναία σοφιστικῆ) as a thing which he cannot completely distinguish from something laudable, and asks, ‘Have we not, in seeking for the Sophist, unexpectedly found the Philosopher?’ (ibid. 253 C). In another place, when speaking of the skilful adaptation of Creative Power, he says that the gods are admirable Sophists. The term, when applied to any one, was an insult or a compliment according to the person who used it; like metaphysician, or political economist, or Malthusian, in our own day. And this double tradition was prolonged into the latest period of Grecian culture. It lasted even after the word Philosopher had come into use as the designation which all kinds of speculative men took to themselves; when this name might have been expected to engross all the favourable associations, leaving only the unfavourable to the word Sophist.” . . .

. . . “Plato’s own dislike of the Sophists was probably quite as intense as that to which he testi-

fies on the part of the Athenian public; but was it of the same nature? Did he regard them as corruptors of youth? Not if the Sokrates of the Republic expresses Plato's opinions. In one of the most weighty passages of that majestic dialogue, Sokrates is made to say: 'People fancy that it is Sophists and such people that are corruptors of youth; but this is a mistake. The real corruptor of the young is society itself; their families, their associates, all whom they see and converse with, the applauses and hootings of the public assembly, the sentences of the court of justice. These are what pervert young men, by holding up to them a false standard of good and evil, and giving an entirely wrong direction to their desires. As for the Sophists, they merely repeat the people's own opinions.' . . .

. . . "The enemy against whom Plato really fought, and the warfare against whom was the incessant occupation of the greater part of his life and writings, was not Sophistry, either in the ancient or the modern sense of the term, but common-place. It was the acceptance of traditional opinions and current sentiments as an ultimate fact; and bandying of the abstract terms which express approbation and disapprobation, desire and aversion, admiration and disgust, as if they had a meaning thoroughly understood and universally assented to. The men of his day (like those of ours) thought that they knew what Good and Evil, Just and Unjust, Honourable and Shameful, were, because they could use the words glibly, and affirm them of this and

of that, in agreement with existing custom. But what the property was, which these several instances possessed in common, justifying the application of the term, nobody had considered; neither the Sophists, nor the rhetoricians, nor the statesmen, nor any of those who set themselves up or were set up by others as wise. Yet whoever could not answer this question was wandering in darkness; had no standard by which his judgments were regulated, and which kept them consistent with one another; no rule which he knew, and could stand by, for the guidance of his life. Not knowing what Justice and Virtue are, it was impossible to be just and virtuous; not knowing what Good is, we not only fail to reach it, but are certain to embrace Evil instead. Such a condition, to any one capable of thought, made life not worth having. The grand business of human intellect ought to consist in subjecting these general terms to the most rigorous scrutiny, and bringing to light the ideas that lie at the bottom of them. Even if this cannot be done, and real knowledge be attained, it is already no small benefit to expel the false opinion of knowledge; to make men conscious of their ignorance of the things most needful to be known, fill them with shame and uneasiness at their own state, and rouse a pungent internal stimulus, summoning up all their mental energies to attack these greatest of all problems, and never rest until, as far as possible, the true solutions are reached. This is Plato's notion of the condition of the human mind in his time, and of what philosophy could do to help it; and any one

who does not think the description applicable, with slight modifications, to the majority even of educated minds in our own and in all times known to us, certainly has not brought either the teachers or the practical men of any time to the Platonic test."

ETON COLLEGE,

July 1871.

In the Third Edition the text, and especially the punctuation, has been carefully revised. Longer familiarity with the edition of Prof. Hermann Sauppe inclines me increasingly to defer to his judgment in doubtful cases, as holding the just balance between conservatism and innovation. The notes show no great amount of change; but pains have been taken to render them more accurate.

LONDON,

January 1880.

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ΠΛΑΤΩΝΟΣ

ΠΡΩΤΑΓΟΡΑΣ.

PLAT. PROTAG.

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

**ΕΤΑΙΡΟΣ, ΣΩΚΡΑΤΗΣ, ΙΠΠΟΚΡΑΤΗΣ, ΠΡΟ-
ΤΑΓΟΡΑΣ, ΑΛΚΙΒΙΑΔΗΣ, ΚΑΛΛΙΑΣ, ΚΡΙ-
ΤΙΑΣ, ΠΡΟΔΙΚΟΣ, ΙΠΠΙΑΣ.**

309 I. ΕΤ. Πόθεν, ὦ Σώκρατες, φαίνει; ἢ δήλα δὴ
 ὅτι ἀπὸ κυνηγεσίου τοῦ περὶ τὴν Ἀλκιβιάδου ὄραν;
 καὶ μὴν μοι καὶ πρώην ἰδόντι καλὸς μὲν ἐφαίνεται
 ἀνὴρ ἔτι, ἀνὴρ μέντοι, ὦ Σώκρατες, ὡς γ' ἐν αὐτοῖς
 ἡμῶν εἰρήσθαι, καὶ πάγωνος ἤδη ὑποπιμπλάμενος. 5
 Β ΣΩ. Εἶτα τί τοῦτο; οὐ σὺ μέντοι Ὀμήρου ἐπαινέ-
 τῆς εἶ, ὃς ἔφη χαριεστάτην ἦβην εἶναι τοῦ ὑπηγήτου,
 ἣν νῦν Ἀλκιβιάδης ἔχει; ΕΤ. Τί οὖν τὰ νῦν; ἢ
 παρ' ἐκείνου φαίνει; καὶ πῶς πρὸς σε ὁ νεανίας διά-
 κείται; ΣΩ. Εὐ ἔμοιγε ἔδοξεν, οὐχ ἥκιστα δὲ καὶ 10
 τῇ νῦν ἡμέρᾳ· καὶ γὰρ πολλὰ ὑπὲρ ἐμοῦ εἶπε βοη-
 θῶν ἐμοί, καὶ οὖν καὶ ἄρτι ἀπ' ἐκείνου ἔρχομαι. ἄτο-
 πον μέντοι τί σοι ἐθέλω εἰπεῖν παρόντος γὰρ ἐκείνου,
 οὔτε προσεῖχον τὸν νοῦν, ἐπελανθανόμην τε αὐτοῦ
 θαμά. ΕΤ. Καὶ τί ἂν γεγονός εἴη περὶ σὲ κακείνου 15
 C τοσοῦτον πρᾶγμα; οὐ γὰρ δήπου τινὶ καλλίονι ἐνέ-
 τυχες ἄλλῳ ἐν γε τῆδε τῇ πόλει. ΣΩ. Καὶ πολὺ γε.
 ΕΤ. Τί φῆς; ἀσπῶ, ἢ ξένῳ; ΣΩ. Ξένῳ. ΕΤ. Πο-
 दाπῶ; ΣΩ. Ἀβδηρίτῃ. ΕΤ. Καὶ οὕτω καλὸς τις
 ὁ ξένος ἔδοξέ σοι εἶναι, ὥστε τοῦ Κλεινίου υἱὸς καλ- 20
 λίων σοι φανῆναι; ΣΩ. Πῶς δ' οὐ μέλλει, ὦ μακά-

ριε, τὸ σοφώτατον κάλλιον φαίνεσθαι; ΕΤ. Ἄλλ' ἢ σοφῶ τινι ἡμῖν, ὦ Σώκρατες, ἐντυχῶν πάρει; ΣΩ. Σοφωτάτῳ μὲν οὖν δήπου τῶν γε νῦν, εἴ σοι δοκεῖ D σοφώτατος εἶναι Πρωταγόρας. ΕΤ. Ἄν τί λέγεις; 5 Πρωταγόρας ἐπίδειξήμῃκ᾽; ΣΩ. Τρίτην γε ἤδη ἡμέραν. ΕΤ. Καὶ ἄρτι ἄρα ἐκείνῳ συγγεγονὸς ἦκεις; ΣΩ. Πάνυ γε πολλὰ καὶ εἰπῶν καὶ ἀκούσας. ΕΤ. 310 Τί οὖν οὐ διηγῆσω ἡμῖν τὴν ξυνουσίαν, εἰ μὴ σέ τι καλῶναι, καθιζόμενος ἐνταυθί, ἐξαναστήσας τὸν παῖδα 10 τουτονί; ΣΩ. Πάνυ μὲν οὖν καὶ χάριω γε εἴσομαι, εἰ μὴ ἀκούητε. ΕΤ. Καὶ μὴν καὶ ἡμεῖς σοί, εἰ μὴ λέγῃς. ΣΩ. Διπλῆ ἂν εἴη ἡ χάρις. ἀλλ' οὖν ἀκούετε.

II. Τῆς παρελθούσης νυκτὸς ταυτησί, ἔτι βαθέος ὄρθρου, Ἴπποκράτης, ὁ Ἀπολλοδώρου υἱός, Φάσωνος 15 δὲ ἀδελφός, τὴν θύραν τῆ βακτηρίᾳ πάνυ σφόδρα ἔκρουε, καὶ ἐπειδὴ αὐτῷ ἀνέφξέ τις, εὐθὺς εἴσω ἦει B ἐπειγόμενος, καὶ τῆ φωνῇ μέγα λέγων, ὦ Σώκρατες, ἔφη, ἐγρήγορας ἢ καθεύδεις; Καὶ ἐγὼ τὴν φωνὴν γνοὺς αὐτοῦ, Ἴπποκράτης, ἔφην, οὗτος μὴ τι νεώτερον 20 ἀγγέλλεις; Οὐδέν γ', ἢ δ' ὅς, εἰ μὴ ἀγαθὰ γε. Εὖ ἂν λέγοις, ἦν δ' ἐγώ. ἔστι δὲ τί, καὶ τοῦ. ἔνεκα τη- νικάδε ἀφίκου; Πρωταγόρας, ἔφη, ἦκει, στὰς παρ' ἐμοί. Πρώην, ἔφην ἐγώ· σὺ δὲ ἄρτι πέπυσαι; Νῆ τοὺς θεοὺς, ἔφη, ἐσπέρας γε. Καὶ ἅμα ἐπιψηλαφή- C 25 σας τοῦ σκίμποδος ἐκαθέζετο παρὰ τοὺς πόδας μου, καὶ εἶπεν· Ἐσπέρας δῆτα, μάλα γε ὄψ᾽ ἀφικόμενος ἐξ Οἰνός. ὁ γάρ τοι παῖς με ὁ Σάτυρος ἀπέδρα· καὶ δῆτα μέλλων σοι φράζειν, ὅτι διωξοίμην αὐτόν, ὑπό τινος ἄλλου ἐπελαθόμην. ἐπειδὴ δὲ ἦλθον καὶ δε- 30 δειπνηκότες ἦμεν καὶ ἐμέλλομεν ἀναπαύεσθαι, τότε μοι ὁ ἀδελφὸς λέγει, ὅτι ἦκει Πρωταγόρας. καὶ ἔτι μὲν ἐνεχείρισσα εὐθὺς παρὰ σέ ἵεναι, ἐπειτά μοι λίαν

Δ πόρρω ἔδοξε τῶν νυκτῶν εἶναι. ἐπειδὴ δὲ τάχιστα με
 ἐκ τοῦ κόππου ὁ ὕπνος ἀνήκεν, εὐθύς ἀναστὰς οὐτῶ
 δεῦρο ἐπορευόμεν. Καὶ ἐγὼ γυγνώσκων αὐτοῦ τὴν ἀν-
 δρείαν καὶ τὴν πτοίησιν, Τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο;
 μῶν τί σε ἀδικεῖ Πρωταγόρας; Καὶ ὡς γελάσας, Νῆ 5
 τοὺς θεούς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός,
 ἐμὲ δὲ οὐ ποιεῖ. Ἄλλὰ ναι μὰ Δία, ἔφην ἐγώ, ἂν
 αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκείνον, ποιήσει καὶ
 Ε σέ σοφόν. Εἰ γάρ, ἦ δ' ὅς, ὦ Ζεῦ καὶ θεοί, ἐν τούτῳ
 εἶη ὡς οὐτ' ἂν τῶν ἐμῶν ἐπιλίπομι οὐδὲν οὔτε τῶν 10
 φίλων. ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ, ἵνα
 ὑπὲρ ἐμοῦ διαλεχθῆς αὐτῷ. ἐγὼ γὰρ ἅμα μὲν καὶ
 νεώτερός εἰμί, ἅμα δὲ οὐδὲ ἐόρακα Πρωταγόραν πώ-
 ποτε οὐδ' ἀκήκοα οὐδὲν ἔτι γὰρ παῖς ἦ, ὅτε τὸ πρό-
 τερον ἐπεδήμησεν. ἀλλὰ γὰρ, ὦ Σώκρατες, πάντες 15
 τὸν ἄνδρα ἐπαινοῦσι καὶ φασὶ σοφώτατον εἶναι λέ-
 γειν. ἀλλὰ τί οὐ βαδίζομεν παρ' αὐτόν, ἵνα ἔνδον
 καταλάβωμεν; καταλύει δ', ὡς ἐγὼ ἤκουσα, παρὰ
 311 Καλλιᾷ τῷ Ἴππονίκου. ἀλλ' ἴωμεν. Καὶ ἐγὼ εἶπον·
 Μήπω γ' ὦ ἡγαθέ, [ἐκείσε ἴωμεν,] πρῶ γὰρ ἐστίν, ἀλλὰ 20
 δεῦρο ἐξαναστῶμεν εἰς τὴν αὐλὴν καὶ περιιόντες αὐ-
 τοῦ διατρίψωμεν, ἕως ἂν φῶς γένηται· εἶτα ἴωμεν.
 καὶ γὰρ τὰ πολλὰ Πρωταγόρας ἔνδον διατρίβει· ὥστε
 θάρρει, καταληφόμεθα αὐτόν, ὡς τὸ εἰκός, ἔνδον.

III. Μετὰ ταῦτα ἀναστάντες εἰς τὴν αὐλὴν πε- 25
 Β ρηίμεν. Καὶ ἐγὼ ἀποπειρώμενος τοῦ Ἴπποκράτους
 τῆς ρώμης διεσκόπουν αὐτόν καὶ ἠρώτων, Εἰπέ μοι,
 ἔφην ἐγώ, ὦ Ἰππόκратες, παρὰ Πρωταγόραν νῦν
 ἐπιχειρεῖς ἵέναι ἀργύριον τελῶν ἐκείνῳ μισθὸν ὑπὲρ
 σεαυτοῦ, ὡς παρὰ τίνα ἀφιζόμενος καὶ τίς γενησόμε- 30
 νος; ὥσπερ ἂν εἰ ἐπενόεις παρὰ τὸν σαντοῦ ὁμώνυ-
 μον ἐλθῶν Ἰπποκράτη τὸν Κῶνον, τὸν τῶν Ἀσκλητῶ

παιδιῶν, ἀργύριον τελεῖν ὑπὲρ σαιτουῦ μισθὸν ἐκείνῳ,
 εἴ τις σε ἤρετο· Εἰπέ μοι, μέλλεις τελεῖν, ὦ Ἴππό- C
 κρατες, Ἴπποκράτει μισθὸν ὡς τίνι ὄντι; τί ἂν ἀπε-
 κρινῶ; Εἶπον ἂν, ἔφη, ὅτι ὡς ἱατρῷ. Ὡς τίς γενησό-
 5 μενος; Ὡς ἱατρός, ἔφη. Εἰ δὲ παρὰ Πολυκλείτων
 τὸν Ἀργεῖον ἢ Φειδίαν τὸν Ἀθηναῖον ἐπενόεις ἀφικό-
 μενος μισθὸν ὑπὲρ σαιτουῦ τελεῖν ἐκείνοις, εἴ τις σε
 ἤρετο· Τελεῖν τοῦτο τὸ ἀργύριον ὡς τίνι ὄντι ἐν νῶ
 ἔχεις Πολυκλείτῳ τε καὶ Φειδίᾳ; τί ἂν ἀπεκρινῶ;
 10 Εἶπον ἂν ὡς ἀγαλματοποιοῖς. Ὡς τίς δὲ γενησόμε- D
 νος αὐτός; Δῆλον ὅτι ἀγαλματοποιός. Εἶεν, ἦν δ'
 ἐγώ. παρὰ δὲ δὴ Πρωταγόραν νῦν ἀφικόμενοι ἐγώ
 τε καὶ σὺ ἀργύριον ἐκείνῳ μισθὸν ἔτοιμοι ἐσόμεθα
 τελεῖν ὑπὲρ σοῦ, ἂν μὲν ἐξικνηῖται τὰ ἡμέτερα χρή-
 15 ματα καὶ τούτοις πείθωμεν αὐτόν,—εἰ δὲ μή, καὶ τὰ
 τῶν φίλων προσαναλίσκοντες. εἰ οὖν τις ἡμᾶς περὶ
 ταῦτα οὕτως σφύδρα σπουδάζοντας ἔροιτο· Εἰπέ μοι,
 ὦ Σώκρατες τε καὶ Ἴππόκρατες, ὡς τίνι ὄντι τῷ Πρω-
 ταγόρᾳ ἐν νῶ ἔχετε χρήματα τελεῖν; τί ἂν αὐτῷ
 20 ἀποκριναιῖμεθα; τί ὄνομα ἄλλο γε λεγόμενον περὶ E
 Πρωταγόρου ἀκούομεν, ὥσπερ περὶ Φειδίου ἀγαλμα-
 τοποῖον καὶ περὶ Ὀμήρου ποιητὴν; τί τοιοῦτον περὶ
 Πρωταγόρου ἀκούομεν; Σοφιστὴν δὴ τοι ὀνομάζουσί
 γε, ὦ Σώκρατες, τὸν ἄνδρα εἶναι, ἔφη. Ὡς σοφιστῆ
 25 ἄρα ἐρχόμεθα τελούντες τὰ χρήματα; Μάλιστα. Εἰ
 οὖν καὶ τοῦτό τις σε προσέροιτο· Αὐτὸς δὲ δὴ ὡς τίς 312
 γενησόμενος ἔρχει παρὰ τὸν Πρωταγόραν; Καὶ δε
 εἶπεν ἐρυθριάσας—ἦδη γὰρ ὑπέφαινε τι ἡμέρας, ὥστε
 καταφανῆ αὐτὸν γενέσθαι—Εἰ μὲν τι τοῖς ἔμπροσθεν
 30 ἔοικε, δῆλον, ὅτι σοφιστῆς γενησόμενος, Σὺ δέ, ἦν δ'
 ἐγώ, πρὸς θεῶν, οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἕλληνας
 σαιτὸν σοφιστὴν παρέχων; Νῆ τὸν Δία, ὦ Σώκρα-

τες, εἴπερ γε ἂ διανοοῦμαι χρὴ λέγειν. Ἄλλ' ἄρα, ὦ Ἰππόκρατες, μὴ οὐ τοιαύτην ὑπολαμβάνεις σου Β τὴν παρὰ Πρωταγόρου μάθησιν ἔσσεσθαι, ἀλλ' οἵαπερ ἢ παρὰ τοῦ γραμματιστοῦ ἐγένετο καὶ κιθαριστοῦ καὶ παιδοτρίβου; τούτων γὰρ σὺ ἐκάστην οὐκ ἐπὶ τέχνῃ 5 ἔμαθες, ὡς δημιουργὸς ἐσόμενος, ἀλλ' ἐπὶ παιδείᾳ, ὡς τὸν ἰδιώτην καὶ τὸν ἐλεύθερον πρέπει. Πάνυ μὲν οὖν μοι δοκεῖ, ἔφη, τοιαύτη μᾶλλον εἶναι ἢ παρὰ Πρωταγόρου μάθησις.

IV. Οἴσθα οὖν ὃ μέλλεις νῦν πράττειν, ἢ σε 10 λαυθαίνει; ἦν δ' ἐγώ. Τοῦ πέρι; Ὅτι μέλλεις τὴν C ψυχὴν τὴν σαυτοῦ παρασχεῖν θεραπεῦσαι ἀνδρὶ, ὡς φῆς, σοφιστῆ· ὃ τι δέ ποτε ὁ σοφιστὴς ἐστι, θαυμάζοιμ' ἂν εἰ οἴσθα. καίτοι εἰ τοῦτ' ἀγνοεῖς, οὐδὲ ὅτῳ παραδίδως τὴν ψυχὴν οἴσθα, οὐτ' εἰ ἀγαθῷ οὐτ' 15 εἰ κακῷ πράγματι. Οἰμαί γ', ἔφη, εἰδέναι. Λέγε δή, τί ἡγεῖ εἶναι τὸν σοφιστὴν; Ἐγὼ μὲν, ἦ δ' ὅς, ὥσπερ τοῦνομα λέγει, τοῦτον εἶναι τὸν τῶν σοφῶν ἐπιστήμονα. Οὐκ οὖν, ἦν δ' ἐγώ, τοῦτο μὲν ἔξεστι λέγειν καὶ περὶ ζωγράφων καὶ περὶ τεκτόνων, ὅτι οὗτοι εἰσιν 20 D οἱ τῶν σοφῶν ἐπιστήμονες· ἀλλ' εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες, εἴποιμεν ἂν πού αὐτῷ, ὅτι τῶν πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων, καὶ τᾶλλα οὕτως. εἰ δέ τις ἐκέεινο ἔροιτο· Ὅ δὲ σοφιστὴς τῶν τί σοφῶν ἐστι; τί ἂν ἀποκριναί- 25 μεθα αὐτῷ; ποίας ἐργασίας ἐπιστάτης; Τί ἂν εἴποιμεν αὐτὸν εἶναι, ὦ Σώκρατες, ἢ ἐπιστάτην τοῦ ποιῆσαι δευδὸν λέγειν; Ἴσως ἂν, ἦν δ' ἐγώ, ἀληθῆ λέγοιμεν, E οὐ μόντοις ἰκανῶς γε· ἐρωτήσεως γὰρ ἔτι ἢ ἀπόκρισις ἡμῖν δεῖται, περὶ ὅτου ὁ σοφιστὴς δευδὸν ποιεῖν λέ- 30 γειν· ὥσπερ ὁ κιθαριστὴς δευδὸν δήπου ποιεῖ λέγειν περὶ οὐπερ καὶ ἐπιστήμονα, περὶ κιθαρίσεως. ἢ γάρ; Ναί. Εἶεν· ὁ δὲ δή σοφιστὴς περὶ τίνος

δεινὸν ποιεῖ λέγειν; ἢ δῆλον ὅτι περὶ οὐπερ καὶ ἐπίσταται; Εἰκὸς γε. Τί δὴ ἐστὶ τοῦτο, περὶ οὐ αὐτὸς τε ἐπιστήμων ἐστὶν ὁ σοφιστῆς καὶ τὸν μαθητὴν ποιεῖ; Μὰ Δί', ἔφη, οὐκέτι ἔχω σοὶ λέγειν.

- 5 V. Καὶ ἐγὼ εἶπον μετὰ τοῦτο· Τί οὖν; οἶσθα 313
εἰς οἷόν τινα κίνδυνον ἔρχει ὑποθήσω τὴν ψυχὴν;
ἢ εἰ μὲν τὸ σῶμα ἐπιτρέπειν σε ἔδει τῶ διακινδου-
νεύοντα ἢ χρηστὸν αὐτὸ γενέσθαι ἢ πονηρόν, πολλὰ
ἂν περιεσκεψώ, εἴτ' ἐπιτρεπτέον εἶτε οὐ. καὶ εἰς συμ-
10 βουλήν τοὺς τε φίλους ἂν παρεκάλεις καὶ τοὺς οἰκείους,
σκοπούμενος ἡμέρας συχνάς· ὃ δὲ περὶ πλείονος τοῦ
σώματος ἡγεῖ, τὴν ψυχὴν, καὶ ἐν ᾧ πάντ' ἐστὶ τὰ
σὰ ἢ εὖ ἢ κακῶς πράττειν, χρηστοῦ ἢ πονηροῦ αὐτοῦ
γενομένου, περὶ δὲ τούτου οὔτε τῷ πατρὶ οὔτε τῷ B
15 ἀδελφῷ ἐπεκοινώσω οὔτε ἡμῶν τῶν ἐταίρων οὐδενί,
εἴτ' ἐπιτρεπτέον εἶτε καὶ οὐ τῷ ἀφικομένῳ τούτῳ ξένῳ
τὴν σὴν ψυχὴν, ἀλλ' ἐσπέρας ἀκούσας, ὡς φῆς, ὀρ-
θριος ἦκων περὶ μὲν τούτου οὐδένα λόγον οὐδὲ συμβου-
λὴν ποιεῖ, εἶτε χρή ἐπιτρέπειν σαυτὸν αὐτῷ εἶτε μὴ,
20 ἔτοιμος δ' εἰ ἀναλίσκειν τὰ τε σαυτοῦ καὶ τὰ τῶν
φίλων χρήματα, ὡς ἤδη διεγνωκῶς, ὅτι πάντως συνε-
στέον Πρωταγόρα, ὃν οὔτε γινώσκεις, ὡς φῆς, οὔτε
διείλεξαι οὐδεπώποτε, σοφιστὴν δ' ὀνομάζεις, τὸν δὲ
σοφιστὴν, ὃ τι ποτέ ἐστι, φαίνει ἀγνοῶν, ᾧ μέλλεις C
25 σαυτὸν ἐπιτρέπειν; Καὶ ὡς ἀκούσας, Ἔοικεν, ἔφη, ὦ
Σώκρατες, ἐξ ὧν σὺ λέγεις. Ἄρ' οὖν, ὦ Ἰππόκратες,
ὁ σοφιστῆς τυγχάνει ὧν ἔμπορός τις ἢ κάπηλος τῶν
ἀγωγίμων, ἀφ' ὧν ψυχὴ τρέφεται; Φαίνεται γὰρ
ἔμοιγε τοιούτός τις. Τρέφεται δέ, ὦ Σώκρατες, ψυχὴ
30 τίνι; Μαθήμασι δῆπου, ἦν δ' ἐγώ. Καὶ ὅπως γε μὴ,
ὦ ἐταῖρε, ὁ σοφιστῆς ἐπαινῶν ἂ πωλεῖ ἐξαπατήσῃ
ἡμᾶς, ὥσπερ οἱ περὶ τὴν τοῦ σώματος τροφήν, ὁ

Δ ἔμπορός τε καὶ κάπηλος. καὶ γὰρ οὗτοί που ὦν
 ἄγουσιν ἀγωγίμων οὔτε αὐτοὶ ἴσασιν ὅ τι χρηστὸν ἢ
 πονηρὸν περὶ τὸ σῶμα, ἐπαινοῦσι δὲ πάντα πωλοῦν-
 τες, οὔτε οἱ ὠνούμενοι παρ' αὐτῶν, ἐὰν μὴ τις τύχη
 γυμναστικὸς ἢ ἰατρὸς ὦν. οὕτω δὲ καὶ οἱ τὰ μαθή- 5
 ματα περιάγοντες κατὰ τὰς πόλεις καὶ πωλοῦντες καὶ
 καπηλεύοντες τῷ αἰεὶ ἐπιθυμοῦντι ἐπαινοῦσι μὲν πάντα
 ἃ πωλοῦσι, τάχα δ' ἂν τινας, ὧ ἄριστε, καὶ τούτων
 ἄγνοοῖεν ὦν πωλοῦσιν ὅ τι χρηστὸν ἢ πονηρὸν πρὸς
 Ε τὴν ψυχὴν· ὡς δ' αὐτως καὶ οἱ ὠνούμενοι παρ' αὐτῶν, 10
 ἐὰν μὴ τις τύχη περὶ τὴν ψυχὴν αὐ ἰατρικὸς ὦν. εἰ
 μὲν οὖν σὺ τυγχάνεις ἐπιστήμων τούτων τί χρηστὸν
 καὶ πονηρὸν, ἀσφαλές σοι ὠνεῖσθαι μαθήματα καὶ
 παρὰ Πρωταγόρου καὶ παρ' ἄλλου ὄτουσιν· εἰ δὲ μὴ,
 ὄρα, ὧ μακάριε, μὴ περὶ τοῖς φιλιτάτοις κυβεύης τε 15
 14 καὶ κινδυνεύης. καὶ γὰρ δὴ καὶ πολλὸν μεῖζων κίνδυνος
 ἐν τῇ τῶν μαθημάτων ὠνή ἢ ἐν τῇ τῶν σιτιῶν. σιτία
 μὲν γὰρ καὶ ποτὰ πριάμενον παρὰ τοῦ καπήλου[καὶ
 ἐμποροῦ] ἔξεστιν ἐν ἄλλοις ἀγγελίοις ἀποφέρειν, καὶ
 πρὶν δέξασθαι αὐτὰ εἰς τὸ σῶμα πίνοντα ἢ φαγόντα, 20
 καταθέμενον οἴκαδε ἔξεστι συμβουλευσασθαι, παρα-
 καλέσαντα τὸν ἐπαίοντα, ὅ τι τε ἐδεστέον ἢ ποτέον
 καὶ ὅ τι μὴ, καὶ ὅπόσον καὶ ὅποτε· ὥστε ἐν τῇ ὠνή
 Β οὐ μέγας ὁ κίνδυνος. μαθήματα δὲ οὐκ ἔστιν ἐν ἄλλῳ
 ἀγγεῖῳ ἀπενεργεῖν, ἀλλ' ἀνάγκη καταθέντα τὴν τιμὴν 25
 τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ λαβόντα καὶ μαθόντα
 ἀπιέναι ἢ βεβλαμμένον ἢ ὠφελημένον. ταῦτα οὖν
 σκοπώμεθα καὶ μετὰ τῶν πρεσβυτέρων ἡμῶν· ἡμεῖς
 γὰρ ἔτι νέοι, ὥστε τοσοῦτο πρᾶγμα διελέσθαι. νῦν
 μέντοι, ὥσπερ ὠρμήσαμεν, ἴωμεν καὶ ἀκούσωμεν τοῦ 30
 ἀνδρός, ἔπειτα ἀκούσαντες καὶ ἄλλοις ἀνακοινωσώ-
 C μεθα· καὶ γὰρ οὐ μόνος Πρωταγόρας αὐτέθι ἐστίν,

ἀλλὰ καὶ Ἴππίας ὁ Ἡλείος—οἶμαι δὲ καὶ Πρόδικον
τὸν Κεῖον—καὶ ἄλλοι πολλοὶ καὶ σοφοί.

VI. Δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα. Ἐπειδὴ δὲ
ἐν τῷ προθύρῳ ἐγενόμεθα, ἐπιστάντες περὶ τιως λό-
5 γου διελεγόμεθα, ὡς ἡμῖν κατὰ τὴν ὁδὸν ἐνέπεσεν· ἵν'
οὐ μὴ ἀτελής γένοιτο, ἀλλὰ διαπερανάμενοι οὕτως
εἰσίοιμεν, στάντες ἐν τῷ προθύρῳ διελεγόμεθα, ἕως
συνωμολογήσαμεν ἀλλήλοις. δοκεῖ οὖν μοι, ὁ θυρω-
ρός, εὐνοῦχος τις, κατήκουεν ἡμῶν, κινδυνεύει δὲ διὰ D
10 τὸ πλήθος τῶν σοφιστῶν ἄχθεσθαι τοῖς φοιτῶσιν εἰς
τὴν οἰκίαν. ἐπειδὴ γοῦν ἐκρούσαμεν τὴν θύραν, ἀν-
οἶξας καὶ ἰδὼν ἡμᾶς, Ἔα, ἔφη, σοφισταί τινες· οὐ
σχολὴ αὐτῷ. Καὶ ἅμα ἀμφοῖν τοῖν χεροῖν τὴν θύ-
ραν πάνυ προθύμως ὡς οἶός τ' ἦν ἐπήραξε. καὶ ἡμεῖς
15 πάλιν ἐκρούομεν, καὶ ὡς ἐγκεκλημένης τῆς θύρας ἀπο-
κρινόμενος εἶπεν, Ὡ ἀνθρωποι, ἔφη, οὐκ ἀκηκόατε, ὅτι
οὐ σχολὴ αὐτῷ; Ἄλλ' ὦ ἰγαθέ, ἔφην ἐγώ, οὔτε παρὰ
Καλλίαν ἤκομεν οὔτε σοφισταί ἐσμεν, ἀλλὰ θάρρει·
Πρωταγόραν γάρ τοι δεόμενοι ἰδεῖν ἤλθομεν. εἰσάγ- E
20 γειλον οὖν. Μόγις οὖν ποτε ἡμῖν ἀνθρωπος ἀνέφξε
τὴν θύραν.

VII. Ἐπειδὴ δὲ εἰσῆλθομεν, κατελάβομεν Πρω-
ταγόραν ἐν τῷ προστώφ περιπατοῦντα, ἐξῆς δ' αὐτῷ
συμπεριεπάτου ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλίας ὁ
25 Ἴπποῦ καὶ ὁ ἀδελφὸς αὐτοῦ ὁ ὁμομήτριος, Πάρα-
λος ὁ Περικλέους, καὶ Χαρμίδης ὁ Γλαύκωνος, ἐκ δὲ 315
τοῦ ἐπὶ θάτερα ὁ ἕτερος τῶν Περικλέους Ξάνθιππος
καὶ Φιλιππίδης ὁ Φιλομήλου καὶ Ἀντίμοιρος ὁ Μεν-
δαῖος, ὅσπερ εὐδοκιμεῖ μάλιστα τῶν Πρωταγόρου μα-
30 θητῶν καὶ ἐπὶ τέχνῃ μαυθάνει, ὡς σοφιστῆς ἐσόμενος.
τούτων δ' οἱ ὅπισθεν ἠκολούθουν ἐπακούοντες τῶν λε-
γομένων τὸ μὲν πολὺ ξένοι ἐφαίνοντο, οὓς ἄγει ἐξ

ἐκάστων τῶν πόλεων ὁ Πρωταγόρας, δι' ὧν διεξέρχεται, κηλῶν τῇ φωνῇ ὡσπερ Ὀρφεύς, οἱ δὲ κατὰ τὴν Β φωνὴν ἔπονται κεκληγημένοι· ἦσαν δὲ τινες καὶ τῶν ἐπιχωρίων ἐν τῷ χορῷ. τοῦτον τὸν χορὸν μάλιστα ἔγωγε ἰδὼν ἦσθην, ὡς καλῶς εὐλαβούντο μηδέποτε 5 ἐμποδῶν ἐν τῷ ἔμπροσθεν εἶναι Πρωταγόρου, ἀλλ' ἐπειδὴ αὐτὸς ἀναστρέφοι καὶ οἱ μέτ' ἐκείνου, εὖ πως καὶ ἐν κόσμῳ περιεσχίζοντο οὗτοι οἱ ἐπήκοοι ἔνθεν καὶ ἔνθεν, καὶ ἐν κύκλῳ περιμόντες αἰεὶ εἰς τὸ ὄπισθεν καθίσταντο κάλλιστα. 10

Τὸν δὲ μέτ' εἰσενόησα, ἔφη Ὀμηρος, Ἴππῖαν C τὸν Ἥλειον, καθήμενον ἐν τῷ κατ' ἀντικρὺν προστῶφ ἐν θρόνῳ περὶ αὐτὸν δ' ἐκάθητο ἐπὶ βάθρων Ἐρυξίμαχος τε ὁ Ἀκουμενοῦ καὶ Φαῖδρος ὁ Μυρρινοῦσιος καὶ Ἄνδρων ὁ Ἄνδροτίωνος καὶ τῶν ξένων πολῖται 15 τε αὐτοῦ καὶ ἄλλοι τινές. ἐφαίνοντο δὲ περὶ φύσεώς τε καὶ τῶν μετεώρων ἀστρονομικὰ ἅττα διερωτῶν τὸν Ἴππῖαν, ὁ δ' ἐν θρόνῳ καθήμενος ἐκάστοις αὐτῶν διέκρινε καὶ διεξήει τὰ ἐρωτώμενα.

Καὶ μὲν δὴ καὶ Τάνταλόν γε εἰσεῖδον. ἐπε- 20 D δήμει γὰρ ἄρα καὶ Πρόδικος ὁ Κεῖος, ἦν δὲ ἐν οἰκῆματι τινι, ᾧ πρὸ τοῦ μὲν ὡς ταμείῳ ἐχρήτο Ἴππόδικος, νῦν δὲ ὑπὸ τοῦ πλήθους τῶν καταλόντων ὁ Καλλίας καὶ τοῦτο ἐκκενώσας ξένους καταλυσιν πεποίηκεν. ὁ μὲν οὖν Πρόδικος ἔτι κατέκειτο, ἐγκεκα- 25 λυμένος ἐν κωδίοις τισὶ καὶ στρώμασι καὶ μάλα πολλοῖς, ὡς ἐφαίνετο· παρεκάθητο δὲ αὐτῷ ἐπὶ ταῖς πλησίον κλίμαις Πανσανίας τε ὁ ἐκ Κεραμῶν καὶ μετὰ Πανσανίου νέον τι ἔτι μειράκιον, ὡς μὲν ἐγῶμαι, καλὸν τε κάγαθόν τὴν φύσιν, τὴν δ' οὖν ἰδέαν 30 E πάνυ καλός. ἔδοξα ἀκούσαι ὄνομα αὐτῷ εἶναι Ἀγάθωνα, καὶ οὐκ ἂν θαυμάζοιμι, εἰ παιδικὰ Πανσανίου

τυγχάνει ὦν. τοῦτ' οὖν τὸ μεираκίον καὶ τῷ Ἄδει-
 μάντῳ ἀμφοτέρῳ, ὃ τε Κηπίδος καὶ ὁ Λευκολοφίδου,
 καὶ ἄλλοι τινὲς ἐφαίνοντο. περὶ δὲ ὧν διελέγοντο
 οὐκ ἔδυνάμην ἔγωγε μαθεῖν ἔξωθεν, καίπερ λιπαρῶς
 5 ἔχων ἀκούειν τοῦ Προδίκου—πάσσοφος γάρ μοι δοκεῖ
 ἀνὴρ εἶναι καὶ θεός,—ἀλλὰ διὰ τὴν βαρύτητα τῆς 316
 φωνῆς βόμβος τις ἐν τῷ οἰκήματι γυγνόμενος ἀσαφῆ
 ἐποίει τὰ λεγόμενα.

Καὶ ἡμεῖς μὲν ἄρτι εἰσεληλύθειμεν, κατόπιν δὲ
 10 ἡμῶν ἐπεισήλθον Ἀλκιβιάδης τε ὁ καλός, ὡς φῆς σὺ
 καὶ ἐγὼ πείθομαι, καὶ Κριτίας ὁ Καλλαίσχρου.

VIII. Ἡμεῖς οὖν ὡς εἰσήλθομεν, ἔτι σμικρὰ ἄττα
 διατρίψαντες καὶ ταῦτα διαθεασάμενοι προσῆμεν πρὸς B
 τὸν Πρωταγόραν, καὶ ἐγὼ εἶπον· ὦ Πρωταγόρα, πρὸς
 15 σέ τοι ἦλθομεν ἐγὼ τε καὶ Ἴπποκράτης οὗτος. Πό-
 τερον, ἔφη, μόνῳ βουλόμενοι διαλεχθῆναι ἢ καὶ μετὰ
 τῶν ἄλλων; Ἡμῖν μὲν, ἦν δ' ἐγὼ, οὐδὲν διαφέρει
 ἀκούσας δὲ οὐ ἔνεκα ἦλθομεν, αὐτὸς σκέψαι. Τί οὖν
 20 μὲν τῶν ἐπιχωρίων, Ἀπολλοδώρου υἱός, οἰκίας μεγά-
 λης τε καὶ εὐδαίμονος· αὐτὸς δὲ τὴν φύσιν δοκεῖ ἐνά-
 = μιλλος εἶναι τοῖς ἠλικιώταις. ἐπιθυμῶν δὲ μοι δοκεῖ C
 ἐφλόγιμος γενέσθαι ἐν τῇ πόλει. τοῦτο δὲ οἰεταί οἱ
 μάλιστα γενέσθαι, εἰ σοὶ συγγένοιτο. ταῦτ' οὖν ἤδη
 25 σὺ σκόπει, πότερον περὶ αὐτῶν μόνος οἶε δεῖν διαλέ-
 γεσθαι πρὸς μόνους, ἢ μετ' ἄλλων. Ὅρθῶς, ἔφη, προ-
 μηθεῖ, ὦ Σώκρατες, ὑπὲρ ἐμοῦ. ξένον γὰρ ἄνδρα καὶ
 ἰόντα εἰς πόλεις μεγάλας, καὶ ἐν ταύταις πείθοντα
 30 τῶν νέων τοὺς βελτίστους ἀπολείποντας τὰς τῶν ἄλ-
 λων συνουσίας, καὶ οἰκείων καὶ ὀθνείων, καὶ πρεσβυ-
 τέρων καὶ νεωτέρων, ἑαυτῷ συνείναι ὡς βελτίους ἔσο-
 μένους διὰ τὴν ἑαυτοῦ συνουσίαν, χρῆ εὐλαβεῖσθαι τὸν

ταῦτα πράττοντα· οὐ γὰρ μικροὶ περὶ αὐτὰ φθόνου
 τε γίνονται καὶ ἄλλαι δυσμένειαι τε καὶ ἐπιβουλαί.
 ἐγὼ δὲ τὴν σοφιστικὴν τέχνην φημὶ μὲν εἶναι πα-
 λαιάν, τοὺς δὲ μεταχειριζομένους αὐτὴν τῶν παλαιῶν
 ἀνδρῶν φοβουμένους τὸ ἐπαχθῆς αὐτῆς πρόσχημα ποι- 5
 εῖσθαι καὶ προκαλύπτεσθαι τοὺς μὲν ποιήσιν, οἶον
 Ὀμηρόν τε καὶ Ἡσίοδον καὶ Σιμωνίδην, τοὺς δὲ αὖ
 τελετάς τε καὶ χρησμοφάδας, τοὺς ἀμφὶ τε Ὀρφεία καὶ
 Μουσαῖον, ἐνίοις δὲ τινὰς ἥσθημαι καὶ γυμναστικῆν,
 οἶον Ἴκκος τε ὁ Ταραντίνος καὶ ὁ νῦν ἔτι ἂν οὐδεὶς 10
 Εἴητων σοφιστῆς Ἡρόδικος ὁ Σηλυμβριανός, τὸ δὲ ἀρ-
 χαῖον Μεγαρεύς. μουσικὴν δὲ Ἀγαθοκλῆς τε ὁ ὑμέ-
 τερος πρόσχημα ἐποίησατο, μέγας ἦν σοφιστής, καὶ
 Πυθοκλείδης ὁ Κεῖος καὶ ἄλλοι πολλοί. οὗτοι πάν-
 τες, ὥσπερ λέγω, φοβηθέντες τὸν φθόνον ταῖς τέχναις 15
 317 ταύταις παραπετάσμασιν ἐχρήσαντο. ἐγὼ δὲ τούτοις
 ἅπασι κατὰ τοῦτο εἶναι οὐ ξυμφέρομαι. ἡγοῦμαι γὰρ
 αὐτοὺς οὐ τι διαπράξασθαι ἢ ἐβουλήθησαν· οὐ γὰρ
 λαθεῖν τῶν ἀνθρώπων τοὺς δυναμένους ἐν ταῖς πόλεσι
 πράττειν, ὧνπερ ἕνεκα ταῦτ' ἐστὶ τὰ προσχήματα, 20
 ἐπεὶ οἳ γε πολλοί, ὡς ἔπος εἰπεῖν, οὐδὲν αἰσθάνονται,
 ἀλλ' ἅπτ' ἂν οὗτοι διαγέλωσι, ταῦτα ὑμνοῦσι. τὸ
 οὖν ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι, ἀλλὰ
 καταφανῆ εἶναι, πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος,
 Β καὶ πολὺ δυσμενεστέρους παρέχεσθαι ἀνάγκη τοὺς ἀν- 25
 θρώπους· ἡγοῦνται γὰρ τὸν τοιοῦτον πρὸς τοῖς ἄλλοις
 καὶ πανούργου εἶναι. ἐγὼ οὖν τούτων τὴν ἐναντίαν
 ἅπασαν ὁδὸν ἐλήλυθα, καὶ ὁμολογῶ τε σοφιστῆς εἶναι
 καὶ παιδεύειν ἀνθρώπους, καὶ εὐλάβειαν ταύτην οἶμαι 30
 βελτίω ἐκείνης εἶναι, τὸ ὁμολογεῖν μᾶλλον ἢ ἔξαρρον
 εἶναι· καὶ ἄλλας πρὸς ταύτην ἔσκεμμαι, ὥστε, σὺν θεῷ
 C εἰπεῖν, μηδὲν δεινὸν πάσχειν διὰ τὸ ὁμολογεῖν σοφι-

- σῆς εἶναι. καίτοι πολλά γε ἔτη ἤδη εἰμι ἐν τῇ τέχνῃ, καὶ γὰρ καὶ τὰ ξύμπαντα πολλά μοι ἐστίν· οὐδενὸς ὄτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην. ὥστε πολὺ μοι ἡδιστόν ἐστιν, εἴ τι βούλεσθε, περὶ
- 5 τούτων ἀπάντων ἐναντίον τῶν ἔνδον ὄντων τὸν λόγον ποιεῖσθαι. Καὶ ἐγὼ—ὑπάπτεισα γὰρ βούλεσθαι αὐτὸν τῷ τε Προδίκῳ καὶ τῷ Ἰππία· ἐνδείξασθαι καὶ καλλωπίσασθαι, ὅτι ἔρασταί αὐτοῦ ἀφυγμένοι εἴημεν—
- 10 —Τί οὖν, ἔφη ἐγὼ, οὐ καὶ Πρόδικον καὶ Ἰππίαν ἐκα- D λέσαμεν καὶ τοὺς μετ' αὐτῶν, ἵνα ἐπακούσωσιν ἡμῶν; Πάνυ μὲν οὖν, ἔφη ὁ Πρωταγόρας. Βούλεσθε οὖν, ὁ Καλλίας ἔφη, συνέδριον κατασκευάσωμεν, ἵνα καθιζόμενοι διαλέγησθε; Ἐδόκει χρῆναι. ἄσμενοι δὲ πάντες ἡμεῖς, ὡς ἀκουσόμενοι ἀνδρῶν σοφῶν, καὶ αὐτοὶ
- 15 ἀντιλαβόμενοι τῶν βάθρων καὶ τῶν κλινῶν κατασκευάζομεν παρὰ τῷ Ἰππία· ἐκεῖ γὰρ προῦπήρχε τὰ βάθρα. ἐν δὲ τούτῳ Καλλίας τε καὶ Ἀλκιβιάδης ἡκέ- E την ἄγοντε τὸν Πρόδικον, ἀναστήσαντες ἐκ τῆς κλίνης, καὶ τοὺς μετὰ τοῦ Προδίκου.
- 20 IX. Ἐπεὶ δὲ πάντες συνεκαθεζόμεθα, ὁ Πρωταγόρας, Νῦν δὴ ἂν, ἔφη, λέγοις, ὦ Σώκρατες, ἐπειδὴ καὶ οἶδε πάρεσι, περὶ ὧν ὀλίγον πρότερον μνεῖαν ἐποιοῦ πρὸς ἐμὲ ὑπὲρ τοῦ νεανίσκου. Καὶ ἐγὼ εἶπον, ὅτι Ἡ αὐτὴ μοι ἀρχὴ ἐστίν, ὦ Πρωταγόρα, ἥπερ ἄρτι, 318
- 25 περὶ ὧν ἀφικόμην. Ἰπποκράτης γὰρ ὕδεναι τυγχάνει ἐν ἐπιθυμίᾳ ὧν τῆς σῆς συνουσίας· ὅ τι οὖν αὐτῷ ἀποβήσεται, εἰάν σοι συνῆ, ἡδέως ἂν ψῆσι πυθέσθαι. τοσοῦτος ὁ γε ἡμέτερος λόγος. Ἐπολαβὼν οὖν ὁ Πρωταγόρας εἶπεν· ὦ νεανίσκε, ἔσται τοίνυν σοι, εἰάν ἐμοὶ
- 30 συνῆς, ἢ ἂν ἡμέρα ἐμοὶ συγγένη, ἀπιέναι οἴκαδε βελτίονι γεγονότι, καὶ ἐν τῇ ὑστεραίᾳ ταυτὰ ταῦτα, καὶ ἐκάστης ἡμέρας αἰεὶ ἐπὶ τὸ βέλτιον ἐπιδιδόναι. Καὶ

- Β** ἐγὼ ἀκούσας εἶπον· ὦ Πρωταγόρα, τοῦτο μὲν οὐδὲν θαυμαστόν λέγεις, ἀλλὰ εἰκός, ἐπεὶ κὰν σύ, καίπερ τηλικούτος ὢν καὶ οὕτω σοφός, εἴ τίς σε διδάξειεν ὃ μὴ τυγχάνεις ἐπιστάμενος, βελτίων ἂν γένοιο, ἀλλὰ μὴ οὕτως, ἀλλ' ὥσπερ ἂν εἰ ἀντίκα μάλα μεταβαλὼν ^{εἰς τὴν} τὴν ἐπιθυμίαν Ἴπποκράτης ὅδε ἐπιθυμήσειε τῆς συνουσίας τούτου τοῦ νεανίσκου τοῦ νῦν νεωστὶ ἐπιδημούντος, Ζευξίππου τοῦ Ἡρακλεώτου, καὶ ἀφικόμενος παρ' αὐτόν, ὥσπερ παρὰ σέ νῦν, ἀκούσειεν αὐτοῦ ταῦτα ταῦτα, ἄπερ σοῦ, ὅτι ἐκάστης ἡμέρας ξυνὼν αὐτῷ 10
- Γ** βελτίων ἔσται καὶ ἐπιδώσει, εἰ αὐτὸν ἐπανέροιτο· τί δὴ φῆς βελτίω ἔσσεσθαι καὶ εἰς τί ἐπιδώσειν; εἶποι ἂν αὐτῷ ὁ Ζευξίππος, ὅτι πρὸς γραφικὴν· κὰν εἰ Ὀρθαγόρα τῷ Θηβαίῳ συγγενόμενος, ἀκούσας ἐκεῖνου ταῦτα ταῦτα, ἄπερ σοῦ, ἐπανέροιτο αὐτόν, εἰς ὃ τι βελ- 15
τίων καθ' ἡμέραν ἔσται συγγιγνόμενος ἐκεῖνω, εἶποι ἂν, ὅτι εἰς αὐλήσιν· οὕτω δὴ καὶ σὺ εἰπέ τῷ νεανί-
- Δ** σκῷ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι, Ἴπποκράτης ὅδε Πρωταγόρα συγγενόμενος, ἣ ἂν αὐτῷ ἡμέρα συγγιγνέται, βελτίων ἄπεισι γενόμενος καὶ τῶν ἄλλων ἡμερῶν 20 ἐκάστης οὕτως ἐπιδώσει εἰς τί, ὦ Πρωταγόρα, καὶ περὶ τοῦ; Καὶ ὁ Πρωταγόρας ἐμοῦ ταῦτα ἀκούσας, Σύ τε καλῶς ἐρωτᾶς, ἔφη, ὦ Σώκρατες, καὶ ἐγὼ τοῖς καλῶς ἐρωτῶσι χαίρω ἀποκρινόμενος. Ἴπποκράτης γὰρ παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἄπερ ἂν ἔπαθεν ἄλλῳ τῷ 25 συγγενόμενος τῶν σοφιστῶν. οἱ μὲν γὰρ ἄλλοι λω-
- Ε** βῶνται τοὺς νέους· τὰς γὰρ τέχνας αὐτοὺς πεφευγότας ἄκοντας πάλιν αὐτὸν ἄγοντες ἐμβάλλουσι εἰς τέχνας, 30 λογισμούς τε καὶ ἀστρονομίαν καὶ γεωμετρίαν καὶ μουσικὴν διδάσκοντες—καὶ ἅμα εἰς τὸν Ἴππιαν 30 ἀπέβλεψε— παρὰ δ' ἐμὲ ἀφικόμενος μαθήσεται οὐ περὶ ἄλλου του ἢ περὶ οὗ ἦκει, τὸ δὲ μάθημά ἐστιν

εὐβουλία περί τε τῶν οἰκείων, ὅπως ἂν ἄριστα τὴν αὐτοῦ οἰκίαν διοικοῖ, καὶ περί τῶν τῆς πόλεως, ὅπως τὰ τῆς πόλεως δυνατώτατος ἂν εἴη καὶ πράττειν καὶ λέγειν. Ἄρ', ἔφην ἐγώ, ἔπομαι σου τῷ λόγῳ; δοκεῖς 319

5 γὰρ μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπισχνεῖσθαι ποιεῖν ἀνδρας ἀγαθοὺς πολίτας. Αὐτὸ μὲν οὖν τοῦτό ἐστιν, ἔφη, ὦ Σώκρατες, τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι.

X. Ἦ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι· οὐ γὰρ τι ἄλλο πρὸς γε σέ εἰρήσεται 10 ἢ ἄπερ νοῶ. ἐγὼ γὰρ τοῦτο, ὦ Πρωταγόρα, οὐκ ᾤμην διδακτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἀπιστῶ. ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' B ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν. ἐγὼ γὰρ Ἀθηναίους, ὥσπερ καὶ οἱ ἄλλοι Ἕλ- 15 ληνες, φημὶ σοφοὺς εἶναι. ὁρῶ οὖν, ὅταν συλληγῶμεν εἰς τὴν ἐκκλησίαν, ἐπειδὴν μὲν περὶ οἰκοδομίας τι δέη πράξαι τὴν πόλιν, τοὺς οἰκοδόμους μεταπεμπομένους συμβούλους περὶ τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας, τοὺς ναυπηγούς· καὶ τἄλλα πάντα οὕτως, C 20 ὅσα ἡγούνται μαθητά τε καὶ διδακτὰ εἶναι. ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλευεῖν, ὃν ἐκείνοι μὴ οἶονται δημιουργὸν εἶναι, κἂν πάνυ καλὸς ἦ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἡ αὐτὸς 25 ἀποστή ὁ ἐπιχειρῶν λέγειν καταθορυβηθεῖς, ἢ οἱ τοξίται αὐτὸν ἀφελκύσωσιν ἢ ἐξάιρωνται κελεύονταν τῶν πρυτάνεων. περὶ μὲν οὖν ὧν οἶονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται· ἐπειδὴν δέ τι περὶ τῆς D πόλεως διοικήσεως δέη βουλευέσασθαι, συμβουλευεῖ αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυταπόμος, ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγενής. καὶ τούτοις οὐδεὶς

τοῦτο ἐπιπλήττει ὡσπερ τοῖς πρότερον, ὅτι οὐδαμῶθεν
 μαθῶν, οὐδὲ οὗτος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα
 συμβουλεύει ἐπιχειρεῖ· δῆλον γάρ, ὅτι οὐχ ἡγούνται
 διδακτὸν εἶναι. μὴ τοῖνυν ὅτι τὸ κοινὸν τῆς πόλεως
 Ε οὕτως ἔχει, ἀλλ' ἰδίᾳ ἡμῖν οἱ σοφώτατοι καὶ ἀριστοὶ 5
 τῶν πολιτῶν ταύτην τὴν ἀρετὴν ἣν ἔχουσιν οὐχ οἰοί
 τε ἄλλοις παραδίδουσι· ἐπεὶ Περικλῆς, ὁ τουτωνὶ τῶν
 νεανίσκων πατήρ, τοῦτους ἂ μὲν διδασκάλων εἶχετο
 καλῶς καὶ εὖ ἐπαίδευσεν, ἂ δὲ αὐτὸς σοφὸς ἐστὶν οὔτε
 120 αὐτὸς παιδεύει οὔτε τῷ ἄλλῳ παραδίδωσιν, ἀλλ' αὐτοὶ 10
 περιούτιοι γίνονται ὡσπερ ἄφρονοι, ἐάν που αὐτόματοι
 περιτύχῃσι τῇ ἀρετῇ. εἰ δὲ βούλει, Κλεινίαν, τὸν
 Ἄλκιβιάδου τουτουὶ νεώτερον ἀδελφόν, ἐπιτροπεύων
 ὁ αὐτὸς οὗτος ἀνὴρ Περικλῆς, δεδιὼς περὶ αὐτοῦ, μὴ
 διαφθαρῆ δὴ ὑπ' Ἄλκιβιάδου, ἀποσπάσας ἀπὸ τούτου, 15
 καταθέμενος ἐν Ἄριφρονος ἐπαίδευσεν· καὶ πρὶν ἕξ
 μῆνας γεγενησθαι, ἀπέδωκε τούτῳ οὐκ ἔχων ὅ τι χρή-
 Β σαιτο αὐτῷ· καὶ ἄλλους σοὶ παμπόλλους ἔχω λέγειν,
 οἱ αὐτοὶ ἀγαθοὶ ὄντες οὐδένα πώποτε βελτίω ἐπαίησαν
 οὔτε τῶν οἰκείων οὔτε τῶν ἄλλοτριῶν. ἐγὼ οὖν, ὃ 20
 Πρωταγόρα, εἰς ταῦτα ἀποβλέπων οὐχ ἡγούμαι δι-
 δακτὸν εἶναι ἀρετὴν· ἐπειδὴ δὲ σοῦ ἀκούω ταῦτα λέ-
 γοντος, κάμπτομαι καὶ οἶμαι τί σε λέγειν διὰ τὸ ἡγεί-
 σθαι σὲ πολλῶν μὲν ἔμπειρον γεγενησθαι, πολλὰ δὲ
 μεμαθηκέναι, τὰ δὲ αὐτὸν ἐξευρηκέναι. εἰ οὖν ἔχεις 25
 ἐναργέστερον ἡμῖν ἐπιδείξαι, ὡς διδακτὸν ἐστὶν ἡ
 C ἀρετὴ, μὴ φθουήσης, ἀλλ' ἐπιδείξον. Ἄλλ', ὃ Σώ-
 κρατες, ἔφη, οὐ φθουήσω. ἀλλὰ πρότερον ὑμῖν, ὡς
 πρεσβύτερος νεωτέροις, μῦθον λέγων ἐπιδείξω ἢ λόγῳ
 διεξελθῶν; Πολλοὶ οὖν αὐτῷ ὑπέλαβον τῶν παρα- 30
 καθήμενων, ὑποτέρως βούλοιο, οὕτω διεξιέναι. Δοκεῖ
 τοῖνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγειν.

XI. Ἦν γάρ ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν,
 θνητὰ δὲ γένῃ οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος D
 ἦλθεν εἰμαρμένος γενέσεως, τυπούσιν αὐτὰ θεοὶ γῆς
 ἔδον ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ
 5 καὶ γῆ κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς
 ἔμελλον, προσέταξαν Προμηθεὶ καὶ Ἐπιμηθεὶ κοσμη-
 σαι τε καὶ νεῖμαι δυνάμεις ἐκάστοις ὡς πρέπει.
 Προμηθεὰ δὲ παραιτεῖται Ἐπιμηθεὺς αὐτὸς νεῖμαι.
 Νείμαντος δ' ἐμοῦ, ἔφη, ἐπίσκεψαι. καὶ οὕτω πείσας
 10 νέμει. νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτε, E
 τοὺς δ' ἀσθενέστερους τάχει ἐκόσμει· τοὺς δὲ ὄπλι-
 ζε, τοῖς δ' ἀοπλον διδούς φύσιν ἄλληλῃ τιν' αὐτοῖς ἐμη-
 χανᾶτο δύνάμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν σμι-
 κρότητι ἤμησιχε, πτηνὸν φυγῆν ἢ κατὰ γέμον οἴκησιν
 15 ἔνεμεν ἃ δὲ ἤψε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσωζε· καὶ 321
 τᾶλλα οὕτως ἐπανισῶν ἔνεμε. ταῦτα δὲ ἐμηχανᾶτο
 εὐλάβειαν ἔχων, μὴ τι γένος ἀιστωθεῖη. ἐπειδὴ δὲ
 αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς
 20 ἐκ Διὸς ὄρας εὐμάρειαν ἐμηχανᾶτο ἀμφιεννὺς αὐτὰ
 πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν, ἱκανοῖς μὲν
 ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς
 25 εὐνὰς ἰοῦσιν ὅπως ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνῇ
 οἰκείᾳ τε καὶ αὐτοφύνης ἐκάστω, καὶ ὑποδῶν τὰ μὲν B
 ὄπλαῖς, τὰ δὲ [δύνηι καὶ] δέρμασι στερεοῖς καὶ ἀηκίμοις.
 30 τούντεῦθεν τροφὰς ἄλλοις ἄλλας ἐξεπόριζε, τοῖς μὲν
 ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ
 ῥίζας· ἔστι δ' οἷς ἔδωκεν εἶναι τροφήν ζώων ἄλλων
 35 βορᾶν. καὶ τοῖς μὲν ὀλιγογονίαν προσῆψε, τοῖς δ'
 ἀναλίσκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ
 30 γένει πορίζων. ἅτε δὴ οὖν οὐ πάνυ τι σοφὸς ὢν ὁ C
 Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις.
 λοιπὸν δ' ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος,

καὶ ἠπόρει ὅ τι χρήσαιτο. ἀπορούντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν νομὴν, καὶ ὄρᾳ τὰ μὲν ἄλλα ζῶα ἐμμελῶς πάντων ἔχοντα, τὸν δὲ ἄνθρωπον γυμνόν τε καὶ ἀνήπόδητον καὶ ἄστρωτον καὶ ἄοπλον. ἤδη δὲ καὶ ἡ εἰμαρμένη ἡμέρα παρήν, ἐν ἣ ἔδει καὶ 5 ἄνθρωπον ἐξιέναι ἐκ γῆς εἰς φῶς. ἀπορία οὖν ἐχόμενος ὁ Προμηθεὺς, ἦντινα σωτηρίαν τῷ ἀνθρώπῳ εὔροι, κλέπτει Ἐφαιστοῦ καὶ Ἀθηνᾶς τὴν ἐντεχνον σοφίαν σὺν πυρὶ—ἀμήχανον γὰρ ἦν ἄνευ πυρὸς αὐτὴν κτητὴν τῷ ἡ χρησίμην γενέσθαι—, καὶ οὕτω δὴ 10 δωρεταὶ ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον σοφίαν ἄνθρωπος ταύτῃ ἔσχε, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν γὰρ παρὰ τῷ Διί, τῷ δὲ Προμηθεὶ εἰς μὲν τὴν ἀκρόπολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν· πρὸς δὲ καὶ αἱ Διὸς φυλακαὶ φοβεραὶ ἦσαν· εἰς 15 Ἐ δὲ τὸ τῆς Ἀθηνᾶς καὶ Ἐφαιστοῦ οἶκημα τὸ κοινόν, ἐν ᾧ ἐφιλοτεχνεῖτην, λαθῶν εἰσέρχεται, καὶ κλέψας τὴν τε ἔμπυρον τέχνην τὴν τοῦ Ἐφαιστοῦ καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν ἀνθρώπῳ. καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται, Προμη- 20 θεὰ δὲ δι' Ἐπιμηθεά ὕστερον, ἥπερ λέγεται, κλοπῆς 322 δίκη μετήλθεν.

XII. Ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας, πρῶτον μὲν διὰ τὴν τοῦ θεοῦ συγγένειαν ζῶων 25 μόνον θεοὺς ἐνόμισε, καὶ ἐπεχείρει βωμούς τε ιδρύεσθαι καὶ ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα ταχὺ διηρθρώσατο τῇ τέχνῃ, καὶ οἰκῆσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρωμνὰς καὶ τὰς ἐκ γῆς τροφὰς εὔρετο. οὕτω δὴ παρεσκευασμένοι κατ' ἀρχὰς ἄν- 30 θρωποὶ ᾤκουν σποράδην, πόλεις δὲ οὐκ ἦσαν. ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ πανταχῇ αὐτῶν

ἀσθενέστεροι εἶναι, καὶ ἡ δημιουργικὴ τέχνη αὐτοῖς
 πρὸς μὲν τροφήν ἰκανὴ βοηθὸς ἦν, πρὸς δὲ τὸν τῶν
 θηρίων πόλεμον ἐνδεής· πολιτικὴν γὰρ τέχνην οὐπω
 εἶχον, ἧς μέρος πολεμική. ἐζήτουν δὴ ἀθροῖσθαι καὶ
 5 σῶζεσθαι κτίζοντας πόλεις. ὅτ' οὖν ἀθροισθεῖεν, ἠδί-
 κουν ἀλλήλους, ἅτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην,
 ὥστε πάλιν σκεδαννύμενοι διεφθείροντο. Ζεὺς οὖν C
 δείσας περὶ πῶ γένοιε ἡμῶν, μὴ ἀπόλοιτο πᾶν, Ἐρμῆν
 πέμπει ἄγοντα εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν'
 10 εἶεν πόλεων κόσμοι τε καὶ δεσμοὶ, φιλίας συναγωγοί.
 ἔρωτᾷ οὖν Ἐρμῆς Δία, τίνα οὖν τρόπον δοίη δίκην
 καὶ αἰδῶ ἀνθρώποις. πότερον ὡς αἱ τέχναι νενέμνη-
 ται, οὕτω καὶ ταύτας νείμω; νενέμνηται δὲ ὧδε· εἰς
 ἔχων ἰατρικὴν πολλοῖς ἰκανὸς ἰδιώταις, καὶ οἱ ἄλλοι
 15 δημιουργοί. καὶ δίκην δὴ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς
 ἀνθρώποις, ἢ ἐπὶ πάντας νείμω; Ἐπὶ πάντας, ἔφη D
 ὁ Ζεὺς, καὶ πάντες μετεχόντων· οὐ γὰρ ἂν γένοιτο
 πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ ἄλλων τε-
 χνῶν. καὶ νόμον γε θεὸς παρ' ἐμοῦ τὸν μὴ δυνάμενον
 20 αἰδοῦς καὶ δίκης μετέχειν κτείνειν ὡς νόσον πόλεως.

Οὕτω δὴ, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι
 καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λό-
 γος ἢ ἄλλης τινὸς δημιουργικῆς, ὀλίγοι οἴονται μετ-
 25 εἶναι συμβουλής, καὶ ἂν τις ἐκτὸς ὧν τῶν ὀλίγων E
 συμβουλευτῆ, οὐκ ἀνέχονται, ὡς σὺ φησὶ· εἰκότως, ὡς
 ἐγὼ φημι· ὅταν δὲ εἰς συμβουλήν πολιτικῆς ἀρετῆς
 ἴωσιν, ἦν δεῖ διὰ δικαιοσύνης πᾶσαν ἵέναι καὶ σωφρο- 323
 σύνης, εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται, ὡς παντὶ
 30 προσήκον ταύτης γε μετέχειν τῆς ἀρετῆς, ἢ μὴ εἶναι
 πόλεις. αὕτη, ὦ Σώκρατες, τοῦτου αἰτία.

Ἵνα δὲ μὴ οἴη ἀπατᾶσθαι, ὡς τῶ ὄντι ἠγγούνται

πάντες ἄνθρωποι πάντα ἄνδρα μετέχειν δικαιοσύνης
 τε καὶ τῆς ἄλλης πολιτικῆς ἀρετῆς, τὸδε αὐ λαβέ
 τεκμήριον. Ἐν γὰρ ταῖς ἄλλαις ἀρεταῖς, ὥσπερ σὺ
 λέγεις, ἐάν τις φῆ ἀγαθὸς αὐλητῆς εἶναι ἢ ἄλλην ἡν-
 τιοῦν τέχνην, ἢν μὴ ἐστίν, ἢ καταγελωσιῶν ἢ χαλε- 5
 Β παίνουσιν, καὶ οἱ οἰκείοι προσιόντες νομβητοῦσιν ὡς
 μαινόμενον· ἐν δὲ δικαιοσύνη καὶ ἐν τῇ ἄλλῃ πολιτικῇ
 ἀρετῇ, ἐάν τις καὶ εἰδῶσιν, ὅτι ἄδικός ἐστιν, ἐάν οὐ-
 τος αὐτὸς καθ' αὐτοῦ τάληθῆ λέγη ἐναντίον πολλῶν,
 ἃ ἐκεῖ σωφροσύνην ἡγούντο εἶναι, τάληθῆ λέγειν, ἐν- 10
 ταῦθα μανίαν, καὶ φασὶ πάντας δεῖν φέροι εἶναι δικαί-
 ουσ, ἐάν τε ᾧσιν ἐάν τε μή, ἢ μαίνεσθαι τὸν μὴ προσ-
 C ποιούμενον δικαιοσύνην, ὡς ἀναγκαῖον οὐδένα ὄντιν'
 οὐχὶ ἀμωσῆσθως μετέχειν αὐτῆς, ἢ μὴ εἶναι ἐν ἀν-
 θρώποις. 15

XIII. "Ὅτι μὲν οὖν πάντ' ἄνδρα εἰκότως ἀποδέ-
 χονται περὶ ταύτης τῆς ἀρετῆς σύμβουλον διὰ τὸ
 ἡγεῖσθαι παντὶ μετεῖναι αὐτῆς, ταῦτα λέγω· ὅτι δὲ
 αὐτὴν οὐ φύσει ἡγούνται εἶναι οὐδ' ἀπὸ τοῦ αὐτομά-
 του, ἀλλὰ διδακτόν τε καὶ ἐξ ἐπιμελείας παραγίγνε- 20
 σθαι ὃ ἂν παραγίγηται, τοῦτό σοι μετὰ τοῦτο πει-
 ράσομαι ἀποδείξαι. "Ὅσα γὰρ ἡγούνται ἀλλήλους
 D κακὰ ἔχειν ἄνθρωποι φύσει ἢ τύχῃ, οὐδεὶς θυμοῦται,
 οὐδὲ νομβητεῖ, οὐδὲ διδάσκει, οὐδὲ κολάζει τοὺς ταῦτα
 ἔχοντας, ἵνα μὴ τοιοῦτοί ᾧσιν, ἀλλ' ἐλεοῦσιν. οἶον 25
 τοὺς αἰσχροὺς ἢ σμικροὺς ἢ ἀσθενεῖς τίς οὕτως ἀνή-
 τος, ὥστε τι τούτων ἐπιχειρεῖν ποιεῖν; ταῦτα μὲν
 γάρ, οἶμαι, ἴσασιν ὅτι φύσει τε καὶ τύχῃ τοῖς ἀνθρώ-
 ποις γίγνεται, τὰ καλὰ καὶ τὰναντία τούτοις· ὅσα δὲ
 E ἐξ ἐπιμελείας καὶ ἀσκήσεως καὶ διδαχῆς οἴονται γί- 30
 γνεσθαι ἀγαθὰ ἀνθρώποις, ἐάν τις ταῦτα μὴ ἔχη,
 ἀλλὰ τὰναντία τούτων κακὰ, ἐπὶ τούτοις που οἶ τε

θυμοὶ γίνονται καὶ αἱ κολάσεις καὶ αἱ νουθητήσεις.
 ὧν ἔστιν ἐν καὶ ἡ ἀδικία καὶ ἡ ἀσέβεια καὶ συλλήβδην
 πᾶν τὸ ἐναντίον τῆς πολιτικῆς ἀρετῆς. ἔνθα δὴ πᾶς 324
 παντὶ θυμοῦται καὶ νουθετεῖ, δῆλον ὅτι ὡς ἐξ ἐπιμε-
 5 λείας καὶ μαθήσεως κτητῆς οὐσης. εἰ γὰρ ἐθέλεις
 ἐννοῆσαι τὸ κολάζειν, ὡς Σώκρατες, τοὺς ἀδικούντας τί
 ποτε δύναται, αὐτό σε διδάξει, ὅτι οἱ γε ἄνθρωποι
 ἡγούνται παρασκευαστῶν εἶναι ἀρετῆν. οὐδεὶς γὰρ
 κολάζει τοὺς ἀδικούντας πρὸς τούτῳ τὸν νοῦν ἔχων B
 10 καὶ τούτου ἕνεκα, ὅτι ἠδίκησεν, ὅστις μὴ ὥσπερ θη-
 ριον ἀλογίστως τιμωρεῖται· ὁ δὲ μετὰ λόγου ἐπιχειρῶν
 κολάζειν οὐ τοῦ παρελληλυθότος ἕνεκα ἀδικήματος τι-
 μωρεῖται—οὐ γὰρ ἂν τό γε πραχθὲν ἀγένητον θεῖη—
 15 ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὖθις ἀδικήσῃ μήτε
 αὐτὸς οὗτος μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα.
 καὶ τοιαύτην διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι
 ἀρετῆν· ἀποτροπῆς γοῦν ἕνεκα κολάζει. ταύτην οὖν
 τὴν δόξαν πάντες ἔχουσιν, ὅσοι περ τιμωροῦνται καὶ C
 ἰδίᾳ καὶ δημοσίᾳ. τιμωροῦνται δὲ καὶ κολάζονται οἱ
 20 τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν, καὶ οὐχ
 ἦκιστα Ἀθηναῖοι, οἱ σοὶ πολῖται· ὥστε κατὰ τοῦτον
 τὸν λόγον καὶ Ἀθηναῖοί εἰσι τῶν ἡγουμένων παρα-
 σκευαστῶν εἶναι καὶ διδακτῶν ἀρετῆν. Ὡς μὲν οὖν
 εἰκότως ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκέως καὶ
 25 σκιντοτόμου συμβουλευόντος τὰ πολιτικά, καὶ ὅτι δι-
 δακτῶν καὶ παρασκευαστῶν ἡγούνται ἀρετῆν, ἀποδέ-
 δεικταί σοι, ὦ Σώκρατες, ἰκανῶς, ὥς γ' ἐμοὶ φαίνεται.

XIV. Ἔτι δὴ λοιπὴ ἡ ἀπορία ἐστίν, ἣν ἀπορεῖς
 30 ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὐτῶν υἱεῖς διδάσκουσιν ἀ-
 διδασκάλων ἔχεται καὶ σοφοὺς ποιοῦσιν, ἣν δὲ αὐτοὶ
 ἀρετῆν ἀγαθοί, οὐδενὸς βελτίους ποιοῦσι. τούτου δὴ

πέρι, ὃ Σώκρατες, οὐκέτι μῦθόν σοι ἔρω, ἀλλὰ λόγον.
 ὠδε γὰρ ἐννόησον. Πότερον ἔστι τι ἐν, ἢ οὐκ ἔστιν,
 οὐ ἀναγκαῖον πάντας τοὺς πολίτας μετέχειν, εἴπερ
 Ε μέλλει πόλις εἶναι; ἐν τούτῳ γὰρ αὕτη λύεται ἢ
 ἀπορία, ἣν σὺ ἀπορεῖς, ἢ ἄλλοθι οὐδαμοῦ. εἰ μὲν γὰρ 5
 ἔστι, καὶ τοῦτό ἐστι τὸ ἐν οὐ τεκτονική, οὐδὲ χαλκεία,
 οὐδὲ κεραμεία, ἀλλὰ δικαιοσύνη καὶ σωφροσύνη καὶ
 325 τὸ ὅσιον εἶναι, καὶ συλλήβδην ἐν αὐτὸ προσαγορεύω
 εἶναι ἀνδρὸς ἀρετὴν εἰ τοῦτ' ἔστιν οὐ δεῖ πάντας
 μετέχειν καὶ μετὰ τούτου πάντ' ἀνδρα, εἴαν τι καὶ 10
 ἄλλο βούληται μαθάνειν ἢ πράττειν, οὕτω πράτ-
 τειν, ἄνευ δὲ τούτου μή, ἢ τὸν μὴ μετέχοντα καὶ
 διδάσκειν καὶ κολάζειν καὶ παῖδα καὶ ἀνδρα καὶ
 γυναῖκα, ἕωσπερ ἂν κολαζόμενος βελτίων γένηται, ὃς
 δ' ἂν μὴ ὑπακούῃ κολαζόμενος καὶ διδασκόμενος, ὡς 15
 Β ἀνιάτου ὄντα τούτου ἐκβάλλειν ἐκ τῶν πόλεων ἢ ^{μαρτυρῶν}
 ἀποκτείνειν· εἰ οὕτω μὲν ἔχει, οὕτω δ' αὐτοῦ πεφυ-
 κότης οἱ ἀγαθοὶ ἄνδρες εἰ τὰ μὲν ἄλλα διδάσκονται
 τοὺς υἱεῖς, τοῦτο δὲ μή, σκέψαι, ὡς θαυμασίως γί-
 γνονται οἱ ἀγαθοί. ὅτι μὲν γὰρ διδακτὸν αὐτὸ ἡγού- 20
 νται καὶ ἰδίᾳ καὶ δημοσίᾳ, ἀπεδείξαμεν· διδακτοῦ δὲ
 ὄντος καὶ θεραπευτοῦ, τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς
 διδάσκονται, ἐφ' οἷς οὐκ ἔστι θάνατος ἢ ζημία, εἴαν ^{τινα}
 μὴ ἐπιστώσονται, (ἐφ' ᾧ) δὲ ἢ τε ζημία θάνατος αὐτῶν ^{ἢ τινα}
 C τοῖς παισὶ καὶ φυγαὶ μὴ μαθοῦσι μηδὲ θεραπευθεῖσι 25
 εἰς ἀρετὴν, καὶ πρὸς τῷ θανάτῳ χρημάτων τε δη-
 μεύσεις καὶ ὡς ἔπος εἰπέιν ξυλλήβδην τῶν οἰκῶν
 ἀνατροπαί, ταῦτα δ' ἄρα οὐ διδάσκονται, οὐδ' ἐπιμε-
 λούντα πᾶσαν ἐπιμέλειαν; Οἴεσθαί γε χρὴ, ὃ Σώ-
 κρατες.

XV. Ἐκ παίδων σμικρῶν ἀρξάμενοι, μέχρι οὐ-
 περιᾶν ζῶσι, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴν

θάττον συνίη τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ
 καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτου διαμά-
 χονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς, παρ' ἑαστον D
 καὶ ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι, ὅτι
 5 τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τότε μὲν καλόν,
 τότε δὲ αἰσχρόν, καὶ τότε μὲν ὅσιον, τότε δὲ ἀνόσιον,
 καὶ τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ. καὶ εἰ μὲν ἐκὼν
 πείθεται· εἰ δὲ μὴ, ὥσπερ ξύλον διαστρεφόμενον καὶ
 καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. Μετὰ
 10 δὲ ταῦτα εἰς διδασκάλων πέμποντες πολὺ μᾶλλον
 ἐντέλλονται ἐπιμελεῖσθαι εὐκοσμίας τῶν παιδῶν ἢ
 γραμμάτων τε καὶ καθαρίσεως. οἱ δὲ διδάσκαλοι E
 τούτων τε ἐπιμελοῦνται καὶ ἐπειδὴν αὐτὰ γράμματα
 μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμμένα, ὥσπερ
 15 τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν βί-
 θρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ
 ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ μὲν νουθε- 326
 τήσεις ἔνεσι, πολλαὶ δὲ διέξοδοι καὶ ἔπαινοι καὶ
 ἐγκώμια παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζῆλων
 20 μιμῆται καὶ ὀρέγεται τοιοῦτος γενέσθαι. οἱ τ' αὖ καθα-
 ριστὰ ἕτερα τοιαῦτα σωφροσύνης τε ἐπιμελοῦνται
 καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσι. πρὸς δὲ
 τούτοις, ἐπειδὴν καθαρίζειν μάθωσιν, ἄλλων αὖ ποιη-
 τῶν ἀγαθῶν ποιήματα διδάσκουσι, μελοποιῶν, εἰς τὰ B
 25 καθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς
 ἀρμονίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν
 παιδῶν, ἵνα ἡμερώτεροί τε ᾧσι, καὶ εὐρυθμότεροί καὶ
 εὐαρμοστότεροί γινόμενοι χρήσιμοι ᾧσιν εἰς τὸ λέ-
 γειν τε καὶ πράττειν· (πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου
 30 εὐρυθμίας τε καὶ εὐαρμοστίας δεῖται.) ἔτι τοίνυν πρὸς
 τούτοις εἰς παιδοτρίβου πέμπουσιν, ἵνα τὰ σώματα
 βελτίω ἔχοντες ὑπηρετώσῃ τῇ ^{διανοίᾳ} χρηστῇ οὕσῃ,

- C και μὴ ἀναγκάζονται ἀποδειλιᾶν διὰ τὴν πονηρίαν
 τῶν σωμάτων καὶ ἐν τοῖς πολέμοις καὶ ἐν ταῖς ἄλ-
 λαις πράξεσι. καὶ ταῦτα ποιοῦσιν οἱ μάλιστα δυνά-
 μειοι· μάλιστα δὲ δύνανται οἱ πλουσιώτατοι, καὶ
 οἱ τούτων υἱεῖς πρωιαίτατα εἰς διδασκάλων τῆς 5
 ἡλικίας ἀρξάμενοι φοιτᾶν ὀψιαίτατα ἀπαλλάττον-
 ται. Ἐπειδὴν δὲ ἐκ διδασκάλων ἀπαλλαγῶσιν, ἡ
 D πόλις αὐ τοὺς τε νόμους ἀναγκάζει μανθάνειν καὶ
 κατὰ τούτους ζῆν κατὰ παράδειγμα, ἵνα μὴ αὐτοὶ ἐφ'
 αὐτῶν εἰκῆ πράττωσιν, ἀλλ' ἀτεχνῶς ὡσπερ οἱ γραμ- 10
 ματισταὶ τοῖς μήπω δευοῖς γράφειν τῶν παιδῶν ὑπο-
 γράψαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμματεῖον
 διδάσκει καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν
 τῶν γραμμῶν, ὡς δὲ καὶ ἡ πόλις νόμους ὑπογρά-
 ψασα, ἀγαθῶν καὶ παλαιῶν νομοθετῶν εὐρήματα, 15
 κατὰ τούτους ἀναγκάζει καὶ ἄρχειν καὶ ἄρχεσθαι, ὃς
 δ' ἂν ἐκτὸς βαίῃη τούτων, κολάζει· καὶ ὄνομα τῇ
 κολάσει ταύτῃ καὶ παρ' ὑμῖν καὶ ἄλλοι πολλοῦ, 20
 E ὡς εὐθυνούσης τῆς δίκης, εὐθύναι. Τοσαύτης οὖν τῆς
 ἐπιμελείας οὔσης περὶ ἀρετῆς ἰδίᾳ καὶ δημοσίᾳ, 20
 θαυμάζει, ὡς Σώκρατες, καὶ ἀπορεῖς, εἰ διδακτὸν
 ἐστὶν ἀρετῆ· Ἄλλ' οὐ χρὴ θαυμάζειν, ἀλλὰ πολὺ
 μᾶλλον, εἰ μὴ διδακτὸν.

XVI. Διὰ τί οὖν τῶν ἀγαθῶν πατέρων πολλοὶ
 υἱεῖς φαῦλοι γίνονται; τοῦτο αὐ μάθε· οὐδὲν γὰρ 25
 θαυμαστόν, εἴπερ ἀληθῆ ἐγὼ ἐν τοῖς ἔμπροσθεν ἔλεγον,
 327 ὅτι τούτου τοῦ πράγματος, τῆς ἀρετῆς, εἰ μέλλει πύλις
 εἶναι, οὐδένα δεῖ ἰδιοτεύειν. Εἰ γὰρ δὴ ὁ λέγων οὕτως
 ἔχει—ἔχει δὲ μάλιστα πάντων οὕτως—, ἐνθυμήθητι
 ἄλλο τῶν ἐπιτηδευμάτων ὅτιοῦν καὶ μαθημάτων προε- 30
 λόμενος. εἰ μὴ οἷόν τ' ἦν πύλιον εἶναι, εἰ μὴ πάντες
 αἰρεῖται ἡμεν, ὁποῖός τις ἐδύνατο ἕκαστος, καὶ τοῦτο

καὶ ἰδίᾳ καὶ δημοσίᾳ πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέ-
refusach πληττε τὸν μὴ καλῶς αὐλοῦντα, καὶ μὴ ἐφθόνηι τούτου,
 ὥσπερ νῦν τῶν δικαίων καὶ τῶν νομίμων οὐδεὶς φθονεῖ
 οὐδ' ἀποκρίπτεται ὥσπερ τῶν ἄλλων τεχνημάτων— B
 5 λυσιτελεῖ γάρ, οἶμαι, ἡμῖν ἢ ἀλλήλων δικαιοσύνη καὶ
 ἀρετή· διὰ ταῦτα πᾶς παντὶ προθύμως λέγει καὶ δι-
 δάσκει καὶ τὰ δίκαια καὶ τὰ νόμιμα—εἰ οὖν οὕτω καὶ
 ἐν αὐλήσει πᾶσαν προθυμίαν καὶ ἀφθονίαν εἶχομεν
 ἀλλήλους διδάσκειν, οἶε ἂν τι, ἔφη, μάλλον, ὦ Σώ-
 10 κρατες, τῶν ἀγαθῶν αὐλητῶν ἀγαθοὺς αὐλητὰς τοὺς
 υἱεῖς γίνεσθαι ἢ τῶν φαύλων; οἶμαι μὲν οὐ, ἀλλὰ
 ὅτου ἔτυχεν ὁ υἱὸς εὐφύεστατος γενόμενος εἰς αὐλησιν,
διὰ τὴν φύσιν οὗτος ἂν ἐλλόγιμος ἠξήθη, ὅτου δὲ ἀφύης, ἀκλεῆς· καὶ C
 15 πολλάκις μὲν ἀγαθοῦ αὐλητοῦ φαῦλος ἂν ἀπέβη, πολ-
 λάκις δ' ἂν φαύλου ἀγαθός. ἀλλ' οὖν αὐληταὶ γ' ἂν
 πάντες ἦσαν ἱκανοὶ ὡς πρὸς τοὺς ιδιώτας καὶ μηδὲν
 αὐλήσεως ἐπαίοντας. οὕτως οἶον καὶ νῦν, ὅστις σοι
 ἀδικιώτατος φαίνεται ἀνθρώπος τῶν ἐν νόμοις καὶ ἀν-
 20 θρώποις τεθραμμένων, δίκαιον αὐτὸν εἶναι καὶ δημι-
αὐτὸν εἶναι τὸν ουργὸν τούτου τοῦ πράγματος, εἰ δέοι αὐτὸν κρίνεσθαι
 πρὸς ἀνθρώπους, οἷς μήτε παιδεία ἐστὶ μήτε δικα- D
 στηρία μήτε νόμοι, μηδὲ ἀνάγκη μηδεμία διὰ παντὸς
 ἀναγκάζουσα ἀρετῆς ἐπιμελεῖσθαι, ἀλλ' εἰεν ἄγριοί
 25 *ἄγριοι* τινες, οἰοί περ οὓς πέρυσσι Φερεκράτης ὁ ποιητῆς ἐδί-
 δαξεν ἐπὶ Ληναίῳ. ἢ σφόδρα ἐν τοῖς τοιούτοις ἀν-
 30 *ἀνθρώποις*θρώποις γενόμενος, ὥσπερ οἱ ἐν ἐκείνῳ τῷ χορῷ μισ-
 ἀνθρώποι, ἀγαπήσῃς ἂν, εἰ ἐντύχοις Εὐρυβάτῳ καὶ
 Φρυνώνδᾳ, καὶ ἀνολοφύραϊ ἂν πύθων τὴν τῶν ἐνθάδε
 ἀνθρώπων πονηρίαν. νῦν δὲ τρυφᾶς, ὦ Σώκρατες, διότι E
 πάντες διδάσκαλοι εἰσιν ἀρετῆς, καθ' ὅσον δύνανται
 ἕκαστος, καὶ οὐδεὶς σοι φαίνεται. εἴθ' ὥσπερ ἂν εἰ
 ζητοῖς, τίς διδάσκαλος τοῦ ἐλληνίζειν, οὐδ' ἂν εἰς φα-

328 **νεή,** οὐδέ γ' ἂν, οἶμαι, εἰ ζητοῖς, τίς ἂν ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν ταύτην τὴν τέχνην, ἣν δὴ παρὰ τοῦ πατρὸς μεμαθήκασι, καθ' ὅσον οἶός τ' ἦν ὁ πατήρ καὶ οἱ τοῦ πατρὸς φίλοι ὄντες ὁμότεχνοι, τούτους ἔτι τίς ἂν διδάξειεν, οὐ ῥάδιον οἶμαι εἶναι, 5 ὃ Σώκρατες, τούτων διδάσκαλον φανῆναι, τῶν δὲ ἀπειρων παντάπασι ῥάδιον, οὕτω δὲ ἀρετῆς καὶ τῶν ἄλλων **B** πάντων. ἀλλὰ κἂν εἰ ὀλίγον ἔστι τις ὅστις διαφέρει ἡμῶν προβιβάσαι εἰς ἀρετὴν, ἀγαπητόν. *Ὦν δὴ ἐγὼ ^{ἢ σοφίῃ} οἶμαι εἰς εἶναι, καὶ διαφερόντως ἂν τῶν ἄλλων ἀνθρώ- 10 πων ὀνήσαι τινα πρὸς τὸ καλὸν καὶ ἀγαθὸν γενέσθαι, καὶ ἀξίως τοῦ μισθοῦ ὃν πράττομαι, καὶ ἔτι πλείονος, ὥστε καὶ αὐτῷ δοκεῖν τῷ μαθόντι. διὰ ταῦτα καὶ τὸν τρόπον τῆς πράξεως τοῦ μισθοῦ τοιοῦτον πεποιήμαι. ἐπειδὴν γάρ τις παρ' ἐμοῦ μάθη, εἰ μὲν βούληται, 15 ἀποδέδωκεν ὁ ἐγὼ πράττομαι ἀργύριον· εἰ δὲ μή, **C** ἐλθὼν εἰς ἱερὸν ὑμόσας, ὅσου ἂν φῆ ἀξία εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκε.

Τοιοῦτόν σοι, ἔφη, ὃ Σώκρατες, ἐγὼ καὶ μῦθον καὶ λόγον εἶρηκα, ὡς διδακτὸν ἀρετῆς, καὶ Ἀθηναῖοι οὕτως 20 ἡγούνται, καὶ ὅτι οὐδὲν θαυμαστὸν τῶν ἀγαθῶν πατέρων φαύλους υἱεῖς γίγνεσθαι καὶ τῶν φαύλων ἀγαθούς, ἐπεὶ καὶ οἱ Πολυκλείτου υἱεῖς, Παράλου καὶ Ξανθίππου τοῦδε ἠλικιώται, οὐδὲν πρὸς τὸν πατέρα εἰσί, καὶ ἄλλοι ἄλλων δημιουργῶν. τῶνδε δὲ οὐπω ἄξιον τοῦτο 25 **D** κατηγορεῖν. ἔτι γὰρ ἐν αὐτοῖς εἰσιν ἐλπίδες· νεοὶ γάρ.

XVII. Πρωταγόρας μὲν τοσαῦτα καὶ τοιαῦτα ἐπιδειξάμενος ἀπεπαύσατο τοῦ λόγου. καὶ ἐγὼ ἐπὶ μὲν πολὺν χρόνον κεκλημένος ἔτι πρὸς αὐτὸν ἔβλεπον ὡς ἐροῦντά τι, ἐπιθυμῶν ἀκούειν· ἐπεὶ δὲ δὴ ἦσθόμην, ὅτι 30 τῷ ὄντι πεπαυμένος εἶη, μόγις πως ἐμαυτὸν ὡσπερὶ συναγείρας εἶπον, βλέψας πρὸς τὸν Ἴπποκράτη· ὦ

παῖ Ἀπολλοδώρου, ὡς χάριν σοι ἔχω ὅτι προὔτρεψάς
 με ὧδε ἀφ' ἐκείνου· πολλοῦ γὰρ ποιούμαι ἀκηκόνειαι ἂ
 ἀκήκοα Πρωταγόρου. ἐγὼ γὰρ ἐν μὲν τῷ ἔμπροσθεν Ε
 χρόνῳ ἡγούμην οὐκ εἶναι ἀνθρωπίνην ἐπιμέλειαν, ἢ
 5 ἀγαθοὶ οἱ ἀγαθοὶ γίνονται· νῦν δὲ πέπεισμαι. πλὴν
 σμικρὸν τί μοι ἐμποδῶν, ὃ δῆλον ὅτι Πρωταγόρας
 ῥαδίως ἐπεκιδιάξει, ἐπειδὴ καὶ τὰ πολλὰ ταῦτα ἐξεδί-
 दाξε. καὶ γὰρ εἰ μὲν τις περὶ αὐτῶν τούτων συγγέ-
 νοιτο ὄφρουν τῶν δημηγόρων, τάχ' ἂν καὶ τοιούτους 329
 10 λόγους ἀκούσειεν ἢ Περικλέους ἢ ἄλλου τινὸς τῶν
 ἱκανῶν εἰπεῖν· εἰ δὲ ἐπανέροιτό τινα τι, ὥσπερ βιβλα
 οὐδὲν ἔχουσιν οὔτε ἀποκρίνασθαι οὔτε αὐτοὶ ἐρέσθαι,
 ἀλλ' εἴαν τις καὶ σμικρὸν ἐπερωτήσῃ τι τῶν ῥηθέντων,
 15 ὥσπερ τὰ χαλκεία πληγέντα μακρὸν ἤχει καὶ ἀποτεί-
 νει, εἴαν μὴ ἐπιλάβηται τις, καὶ οἱ ῥήτορες οὕτω σμικρὰ
 ἐρωτηθέντες δόλιχον κατατείνουσι τοῦ λόγου. Πρω- Β
 ταγόρας δὲ ὅδε ἱκανὸς μὲν μακροῦς λόγους καὶ καλοῦς
 εἰπεῖν, ὡς αὐτὸ δηλοῖ, ἱκανὸς δὲ καὶ ἐρωτηθεὶς ἀπο-
 κρίνασθαι κατὰ βραχὺ καὶ ἐρόμενος περιμεῖναι τε καὶ
 20 ὑποδέξασθαι τὴν ἀπόκρισιν, ἃ ὀλίγοις ἐστὶ παρεσκευ-
 ασμένα. νῦν οὖν, ὦ Πρωταγόρα, σμικροῦ τινος ἐνδεῆς
 εἰμι πάντ' ἔχειν, εἰ μοι ἀποκρίναιο τόδε. τὴν ἀρετὴν
 φῆς διδακτὸν εἶναι, καὶ ἐγὼ, εἴπερ ἄλλω τῷ ἀνθρώπῳ,
 πειθοίμην ἂν καὶ σοί. ὃ δ' ἐθαύμασά σου λέγοντος, τοῦτό C
 25 μοι ἐν τῇ ψυχῇ ἀποπλήρωσαν. ἔλεγες γάρ ὅτι ὁ Ζεὺς
 τὴν δικαιοσύνην καὶ τὴν αἰδῶ πέμψει τοῖς ἀνθρώποις,
 καὶ αὐτὸς πολλαχοῦ ἐν τοῖς λόγοις ἐλέγετο ὑπὸ σοῦ ἢ
 δικαιοσύνη καὶ σωφροσύνη καὶ ὑσιότης καὶ πάντα
 ταῦτα ὡς ἐν τι εἴῃ συλλήβδην, ἀρετή. ταῦτ' οὖν αὐτὰ
 30 διέλθε μοι ἀκριβῶς τῷ λόγῳ, πότερον ἐν μὲν τί ἐστὶν
 ἢ ἀρετή, μόρια δὲ αὐτῆς ἐστὶν ἢ δικαιοσύνη καὶ σω-
 φροσύνη καὶ ὑσιότης, ἢ ταῦτ' ἐστὶν ἂ νῦν δὴ ἐγὼ

D ἔλεγον πάντα ὀνόματα τοῦ αὐτοῦ ἐνὸς ὄντος. τοῦτ' ἐστὶν ὃ ἔτι ἐπιποθῶ.

XVIII. Ἄλλὰ ῥάδιον τοῦτό γ', ἔφη, ὦ Σώκρατες, ἀποκρίνασθαι, ὅτι ἐνὸς ὄντος τῆς ἀρετῆς μόρια ἔστιν ἃ ἐρωτᾷς. Πότερον, ἔφη, ὥσπερ προσώπου τὰ μόρια 5 μόριά ἐστι, στόμα τε καὶ ῥίς καὶ ὀφθαλμοὶ καὶ ὄτα, ἢ ὥσπερ τὰ τοῦ χρυσοῦ μόρια οὐδὲν διαφέρει τὰ ἕτερα τῶν ἐτέρων καὶ τοῦ ὄλου, ἀλλ' ἢ μεγέθει καὶ μικρό-
E τητι; Ἐκείνως μοι φαίνεται, ὦ Σώκρατες, ὥσπερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὄλον πρόσωπον. 10 Πότερον οὖν, ἦν δ' ἐγώ, καὶ μεταλαμβάνουσιν οἱ ἄνθρωποι τούτων τῶν τῆς ἀρετῆς μορίων οἱ μὲν ἄλλο, οἱ δὲ ἄλλο, ἢ ἀνάγκη, εἴανπερ τις ἐν λάβῃ, ἅπαντ' ἔχει; Οὐδαμῶς, ἔφη, ἐπεὶ πολλοὶ ἀνδρείοι εἰσιν, ἄδικοι δέ, καὶ δίκαιοι αὐ, σοφοὶ δὲ οὐ. Ἔστι γὰρ οὖν 15
130 καὶ ταῦτα μόρια τῆς ἀρετῆς, ἔφη ἐγώ, σοφία τε καὶ ἀνδρεία; Πάντων μάλιστα δῆπου, ἔφη, καὶ μέγιστόν γε ἢ σοφία τῶν μορίων. Ἐκαστον δὲ αὐτῶν ἐστίν, ἦν δ' ἐγώ, ἄλλο, τὸ δὲ ἄλλο; Ναί. Ἡ καὶ δύναμις αὐτῶν ἕκαστου ἰδίαν ἔχει, ὥσπερ τὰ τοῦ προσώπου; 20 οὐκ ἐστὶν ὀφθαλμὸς οἶον τὰ ὄτα, οὐδ' ἢ δύναμις αὐτοῦ ἢ αὐτή, οὐδὲ τῶν ἄλλων οὐδὲν ἐστὶν οἶον τὸ ἕτερον οὔτε κατὰ τὴν δύναμιν οὔτε κατὰ τὰ ἄλλα. ἀρ' οὖν οὕτω καὶ τὰ τῆς ἀρετῆς μόρια οὐκ ἐστὶ τὸ ἕτερον οἶον
B τὸ ἕτερον, οὔτε αὐτὸ οὔτε ἢ δύναμις αὐτοῦ; ἢ δῆλα 25 δὴ ὅτι οὕτως ἔχει, εἴπερ τῷ παραδείγματι γε εἰοικεν; Ἄλλ' οὔτως, ἔφη, ἔχει, ὦ Σώκρατες. Καὶ ἐγὼ εἶπον· Οὐδὲν ἄρα ἐστὶ τῶν τῆς ἀρετῆς μορίων ἄλλο οἶον ἐπι-
στήμη, οὐδ' οἶον δικαιοσύνη, οὐδ' οἶον ἀνδρεία, οὐδ' οἶον σωφροσύνη, οὐδ' οἶον ὀσιότης. Οὐκ ἔφη. Φέρε 30 δὴ, ἔφη ἐγώ, κοινῇ σκεψώμεθα, ποῖόν τι αὐτῶν ἐστὶν ἕκαστον. πρῶτον μὲν τὸ τοιόνδε· ἢ δικαιοσύνη πρᾶ-

γμά τί ἐστιν, ἢ οὐδὲν πρᾶγμα; ἐμοὶ μὲν γὰρ δοκεῖ· τί C
 δὲ σοί; Καὶ ἐμοί, ἔφη. Τί οὖν; εἴ τις ἔροιτο ἐμέ
 τε καὶ σέ, ὦ Πρωταγόρα τε καὶ Σώκρατες, εἶπετον
 δὴ μοι, τοῦτο τὸ πρᾶγμα, ὃ ὠνομάσατε ἀρτι, ἢ δικαιοσ-
 5 σὴν, αὐτὸ τοῦτο δίκαιόν ἐστιν, ἢ ἄδικον; ἐγὼ μὲν
 ἂν αὐτῷ ἀποκριναίμην, ὅτι δίκαιον· σὺ δὲ τίν' ἂν ψῆ-
 φον θεῖο; τὴν αὐτὴν ἐμοί, ἢ ἄλλην; Τὴν αὐτὴν, ἔφη.
 Ἔστιν ἄρα τοιοῦτον ἢ δικαιοσύνη, οἷον δίκαιον εἶναι, D
 φαίην ἂν ἐγωγε ἀποκρινόμενος τῷ ἐρωτῶντι οὐκοῦν
 10 καὶ σὺ; Ναί, ἔφη. Εἰ οὖν μετὰ τοῦτο ἡμᾶς ἔροιτο·
 Οὐκοῦν καὶ ὀσιότητά τινά φατε εἶναι; φαίμεν ἂν, ὡς
 ἐγώμην. Ναί, ἢ δ' ὅς. Οὐκοῦν φατε καὶ τοῦτο πρᾶ-
 γμά τι εἶναι; φαίμεν ἂν ἢ οὐ; Καὶ τοῦτο συνέφη.
 Πότερον δὲ τοῦτο αὐτὸ τὸ πρᾶγμά φατε τοιοῦτον πε-
 15 φικένας, οἷον ἀνόσιον εἶναι, ἢ οἷον ὅσιον; ἀνανακτή-
 σαιμ' ἂν ἐγωγ', ἔφην, τῷ ἐρωτῆματι, καὶ εἵπομ' ἂν
 Εὐφήμει, ὦ ἄνθρωπε· σχολῆ μέντ' ἂν τι ἄλλο ὅσιον E
 εἴη, εἰ μὴ αὐτὴ γε ἢ ὀσιότης ὅσιον ἔσται. τί δὲ σὺ;
 οὐχ οὕτως ἂν ἀποκρίναιο; Πάνυ μὲν οὖν, ἔφη.
 20 XIX. Εἰ οὖν μετὰ τοῦτ' εἶποι ἐρωτῶν ἡμᾶς, Πῶς
 οὖν ὀλίγον πρότερον ἐλέγετε; ἀρ' οὐκ ὀρθῶς ὑμῶν
 κατήκουσα; ἐδόξατέ μοι φάναι τὰ τῆς ἀρετῆς μόρια
 εἶναι οὕτως ἔχοντα πρὸς ἀλλήλα, ὡς οὐκ εἶναι τὸ
 ἕτερον αὐτῶν οἷον τὸ ἕτερον· εἵπομ' ἂν ἐγωγε, ὅτι
 25 Τὰ μὲν ἄλλα ὀρθῶς ἠκουσας, ὅτι δὲ καὶ ἐμὲ οἶει εἰπεῖν
 τοῦτο, παρήκουσας· Πρωταγόρας γὰρ ὅδε ταῦτα ἀπε- 331
 κρίνατο, ἐγὼ δὲ ἡσῶτων. εἰ οὖν εἶποι, Ἄληθῆ ὅδε λέγει,
 ὦ Πρωταγόρα; σὺ φῆς οὐκ εἶναι τὸ ἕτερον μόριον οἷον
 τὸ ἕτερον τῶν τῆς ἀρετῆς; σὺς οὗτος ὁ λόγος ἐστί; τί
 30 ἂν αὐτῷ ἀποκρίναιο; Ἀνάγκη, ἔφη, ὦ Σώκρατες, ὁμο-
 λογεῖν. Τί οὖν, ὦ Πρωταγόρα, ἀποκρινοῦμεθα αὐτῷ
 ταῦτα ὁμολογήσαντες, ἐὰν ἡμᾶς ἐπανέρηται, Οὐκ ἄρα

ἔστιν ὀσιότης οἷον δίκαιον εἶναι πρᾶγμα, οὐδὲ δικαιο-
 σύνη οἷον ὄσιον, ἀλλ' οἷον μὴ ὄσιον· ἢ δ' ὀσιότης οἷον
 Β μὴ δίκαιον, ἀλλ' ἄδικον ἄρα, τὸ δὲ ἀνόσιον; τί αὐτῷ
 ἀποκρινόμεθα; ἐγὼ μὲν γὰρ αὐτὸς ὑπὲρ γε ἑμαυτοῦ
 φαίην ἂν καὶ τὴν δικαιοσύνην ὄσιον εἶναι καὶ τὴν ὀσιό- 5
 τητα δίκαιον· καὶ ὑπὲρ σοῦ δέ, εἴ με ἐφῆς, ταῦτα ἂν
 ταῦτα ἀποκρивоίμην, ὅτι ἦτοι ταυτὸν ἔστι δικαιοσύνη
 ὀσιότητι ἢ ὅτι ὁμοιώτατον, καὶ μάλιστα πάντων ἢ τε
 δικαιοσύνη οἷον ὀσιότης καὶ ἡ ὀσιότης οἷον δικαιοσύνη.
 ἀλλ' ὄρα, εἰ διακωλύεις ἀποκρίνεσθαι, ἢ καὶ σοὶ συν- 10
 C δοκεῖ οὕτως. Οὐ πάνυ μοι δοκεῖ, ἔφη, ὦ Σώκратες,
 οὕτως ἀπλοῦν εἶναι, ὥστε συγχωρῆσαι τὴν τε δικαιο-
 σύνην ὄσιον εἶναι καὶ τὴν ὀσιότητα δίκαιον, ἀλλὰ τί
 μοι δοκεῖ ἐν αὐτῷ διάφορον εἶναι. ἀλλὰ τί τοῦτο δια-
 φέρει; ἔφη· εἰ γὰρ βούλει, ἔστω ἡμῖν καὶ δικαιοσύνη 15
 ὄσιον καὶ ὀσιότης δίκαιον. Μὴ μοι, ἦν δ' ἐγώ· οὐδὲν
 γὰρ δέομαι τὸ εἰ βούλει τοῦτο καὶ εἴ σοι δοκεῖ
 ἐλέγχεσθαι, ἀλλ' ἐμέ τε καὶ σέ. τὸ δ' ἐμέ τε καὶ
 σέ τοῦτο λέγω, οἴμενος οὕτω τὸν λόγον βέλτιστ' ἂν
 D ἐλέγχεσθαι, εἴ τις τὸ εἰ ἀφέλοι αὐτοῦ. Ἄλλὰ μέντοι, 20
 ἢ δ' ὅς, προσέεικέ τι δικαιοσύνη ὀσιότητι· καὶ γὰρ
 ὀτιοῦν ὀτρωοῦν ἀμηγέπη προσέεικε. τὸ γὰρ λευκὸν τῷ
 μέλανι ἔστιν ὕπη προσέεικε, καὶ τὸ σκληρὸν τῷ μαλα-
 κῷ, καὶ τᾶλλα ἃ δοκεῖ ἐναντιώτατα εἶναι ἀλλήλοις.
 καὶ ἃ τότε ἔφαμεν ἄλλην δύναμιν ἔχειν καὶ οὐκ εἶναι 25
 τὸ ἕτερον οἷον τὸ ἕτερον, τὰ τοῦ προσώπου μόρια, ἀμη-
 γέπη προσέεικε καὶ ἔστι τὸ ἕτερον οἷον τὸ ἕτερον.
 E ὥστε τούτῳ γε τῷ τρόπῳ κἂν ταῦτα ἐλέγχους, εἰ βού-
 λαιο, ὡς ἅπαντά ἐστιν ὅμοια ἀλλήλοις. ἀλλ' οὐχὶ τὰ
 ὁμοίων τι ἔχοντα ὅμοια δίκαιον καλεῖν, οὐδὲ τὰ ἀνό- 30
 μοίων τι ἔχοντα ἀνόμοια, κἂν πάνυ σμικρὸν ἔχη τὸ
 ὅμοιον. Καὶ ἐγὼ θανμάσας εἶπον πρὸς αὐτόν· Ἡ γὰρ

οὕτω σοι τὸ δίκαιον καὶ τὸ ὕσιον πρὸς ἄλληλα ἔχει, ὥστε ἕμοιόν τι σμικρὸν ἔχειν ἀλλήλοισι; Οὐ πάνυ, ἔφη, οὕτως, οὐ μέντοι οὐδὲ αὐτὸς ὡς σύ μοι δοκεῖς οἶσθαι. Ἄλλὰ μὴν, ἔφην ἐγὼ, ἐπειδὴ δυσχερῶς δοκεῖς μοι 33 ἔχειν πρὸς τοῦτο, τοῦτο μὲν εἰσώμεν, τότε δὲ ἄλλο ὧν ἔλεγες ἐπισκεψώμεθα.

XX. Ἄφροσύνην τι καλεῖς; Ἔφη. Τούτῳ τῷ πράγματι οὐ πάν τούναντίον ἐστὶν ἡ σοφία; Ἔμουγε δοκεῖ, ἔφη. Πότερον δὲ ἔταν πράττωσιν ἄνθρωποι 10 ὀρθῶς τε καὶ ὠφελίμως, τότε σωφρονεῖν σοι δοκοῦσιν οὕτω πράττοντες, ἢ τούναντίον; Σωφρονεῖν, ἔφη. Οὐκοῦν σωφροσύνη σωφρονούσιν; Ἀνάγκη. Οὐκοῦν οἱ μὴ ὀρθῶς πράττοντες ἀφρόνως πράττουσι, καὶ οὐ σωφρονούσιν οὕτω πράττοντες; Συνδοκεῖ μοι, ἔφη. 15 Τούναντίον ἄρα ἐστὶ τὸ ἀφρόνως πράττειν τῷ σωφρόνως. Ἔφη. Οὐκοῦν τὰ μὲν ἀφρόνως πραττομένα ἀφροσύνη πράττεται, τὰ δὲ σωφρόνως σωφροσύνη; Ὁμολόγει. Οὐκοῦν εἴ τι ἰσχυρῶς πράττεται, ἰσχυρῶς πράττεται, καὶ εἴ τι ἀσθενεῖα, ἀσθενῶς; Ἐδόκει. Καὶ 20 εἴ τι μετὰ τάχους, ταχέως, καὶ εἴ τι μετὰ βραδυτήτος, βραδέως; Ἔφη. Καὶ εἴ τι δὴ ὡσαύτως πράττεται, ὑπὸ τοῦ αὐτοῦ πράττεται, καὶ εἴ τι ἐναντίως, ὑπὸ τοῦ ἐναντίου; Συνέφη. Φέρε δὴ, ἦν δ' ἐγὼ, ἔστι τι καλόν; Συνεχώρει. Τούτῳ ἔστι τι ἐναντίον πλὴν τὸ 25 αἰσχροῦν; Οὐκ ἔστι. Τί δέ; ἔστι τι ἀγαθόν; Ἔστι. Τούτῳ ἔστι τι ἐναντίον πλὴν τὸ κακόν; Οὐκ ἔστι. Τί δέ; ἔστι τι ὀξύ ἐν φωνῇ; Ἔφη. Τούτῳ μὴ ἔστι τι ἐναντίον ἄλλο πλὴν τὸ βαρύν; Οὐκ ἔφη. Οὐκοῦν, ἦν δ' ἐγὼ, ἐν ἐκάστῳ τῶν ἐναντίων ἐν μόνον ἐστὶν 30 ἐναντίον καὶ οὐ πολλά; Συνωμολόγει. Ἴθι δὴ, ἦν δ' ἐγὼ, ἀναλογισώμεθα τὰ ὠμολογημένα ἡμῖν. ὠμολογήκαμεν ἐν ἐνὶ μόνον ἐναντίον εἶναι, πλείω δὲ μὴ;

- Ὁμολογήκαμεν. Τὸ δὲ ἐναντίως πραττόμενον ὑπὸ ἐναντίων πράττεσθαι; Ἔφη. Ὁμολογήκαμεν δὲ ἐναντίως πράττεσθαι ἢ ἂν ἀφρόνως πράττηται τῷ σωφρόνως πραττόμένῳ; Ἔφη. Τὸ δὲ σωφρόνως πραττόμενον ὑπὸ σωφροσύνης πράττεσθαι, τὸ δὲ ἀφρόνως 5
- Ε ὑπὸ ἀφροσύνης; Συνεχώρει. Οὐκοῦν εἴπερ ἐναντίως πράττεται, ὑπὸ ἐναντίου πράττειτ' ἂν; Ναί. Πράττεται δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; Ναί. Ἐναντίως; Πάνυ γε. Οὐκοῦν ὑπὸ ἐναντίων ὄντων; Ναί. Ἐναντίον ἄρ' ἐστὶν ἀφροσύνη σωφρο- 10
- σύνη; Φαίνεται. Μέμνησαι οὖν ὅτι ἐν τοῖς ἔμπροσθεν ὁμολόγηται ἡμῖν ἀφροσύνη σοφία ἐναντίον εἶναι; Συνωμολόγει. Ἐν δὲ ἐνὶ μόνῳ ἐναντίον εἶναι; Φημί.
- 133 Πότερον οὖν, ὦ Πρωταγόρα, λύσωμεν τῶν λόγων; τὸ ἓν ἐνὶ μόνῳ ἐναντίον εἶναι, ἢ ἐκεῖνον, ἐν ᾧ ἐλέγετο 15 ἕτερον εἶναι σωφροσύνης σοφία, μόνιον δὲ ἕκατερον ἀρετῆς, καὶ πρὸς τῷ ἕτερον εἶναι καὶ ἀνόμοια καὶ αὐτὰ καὶ αἱ δυνάμεις αὐτῶν, ὥσπερ τὰ τοῦ προσώπου μόρια; πότερον οὖν δὴ λύσωμεν; οὗτοι γὰρ οἱ λόγοι ἀμφότεροι οὐ πᾶν μουσικῶς λέγονται· οὐ γὰρ συνά- 20
- δουσι οὐδὲ συναρμόττουσι ἀλλήλοις. πῶς γὰρ ἂν Β συνάδοιεν, εἴπερ γε ἀνάγκη ἐνὶ μὲν ἓν μόνον ἐναντίον εἶναι, πλείοσι δὲ μὴ, τῇ δὲ ἀφροσύνη, ἐνὶ ὄντι, σοφία ἐναντία καὶ σωφροσύνη αὐ φαίνεται. ἢ γάρ, ὦ Πρω- 25
- ταγόρα; ἔφη ἐγώ. ἢ ἄλλως πως; Ὁμολόγησε καὶ 25 μάλ' ἀκόντως. Οὐκοῦν ἓν ἂν εἴη ἡ σωφροσύνη καὶ ἡ σοφία; τὸ δὲ πρότερον αὐ ἐφάνη ἡμῖν ἡ δικαιοσύνη καὶ ἡ οὐσίότης σχεδόν τι ταῦτόν ὄν. ἴθι δὴ, ἦν δ' ἐγώ, ὦ Πρωταγόρα, μὴ ἀποκάμωμεν, ἀλλὰ καὶ τὰ λοιπὰ διασκεψώμεθα. ἄρά τίς σοι δοκεῖ ἀδικῶν ἄνθρωπος 30
- C σωφρονεῖν, ὅτι ἀδικεῖ; Αἰσχυροίμην ἂν ἔγωγ', ἔφη, ὦ Σώκρατες, τοῦτο ὁμολογεῖν· ἐπεὶ πολλοὶ γέ φασι τῶν

ἀνθρώπων. Πότερον οὖν πρὸς ἐκείνους τὸν λόγον ποιήσομαι, ἔφη, ἢ πρὸς σέ; Εἰ βούλει, ἔφη, πρὸς τοῦτον πρῶτον τὸν λόγον διαλέχθητι τὸν τῶν πολλῶν. Ἄλλ' οὐδέν μοι διαφέρει, ἐὰν μόνον σύ γε ἀποκρίνη, 5 εἴτ' οὖν δοκεῖ σοι ταῦτα εἶτε μή. τὸν γὰρ λόγον ἔγωγε μάλιστα ἐξετάζω, συμβαίνει μέντοι ἴσως καὶ ἐμὲ τὸν ἐρωτῶντα καὶ τὸν ἀποκρινόμενον ἐξετάζεσθαι.

Τὸ μὲν οὖν πρῶτον ἐκαλλωπίζετο ἡμῖν ὁ Πρωτα- D γόρας· τὸν γὰρ λόγον ἠτιᾶτο δυσχερῆ εἶναι· ἔπειτα 10 μέντοι συνεχώρησεν ἀποκρίνεσθαι.

XXI. Ἴθι δὴ, ἔφη ἐγώ, ἐξ ἀρχῆς μοι ἀπόκριναι. δοκοῦσί τινές σοι σωφρονεῖν ἀδικούντες; Ἔστω, ἔφη. Τὸ δὲ σωφρονεῖν λέγεις εὐ φρονεῖν; Ἔφη. Τὸ δ' εὐ φρονεῖν εὐ βουλευέσθαι, ὅτι ἀδικούσιν; Ἔστω, ἔφη. 15 Πότερον, ἦν δ' ἐγώ, εἰ εὐ πράττουσιν ἀδικούντες, ἢ εἰ κακῶς; Εἰ εὐ. Λέγεις οὖν ἀγαθὰ ἅττα εἶναι; Λέγω. Ἄρ' οὖν, ἦν δ' ἐγώ, ταῦτ' ἐστὶν ἀγαθὰ, ἃ ἐστὶν ὠφέλιμα E τοῖς ἀνθρώποις; Καὶ ναὶ μὰ Δι', ἔφη, κἂν μὴ τοῖς ἀνθρώποις ὠφέλιμα ᾗ, ἔγωγε καλῶ ἀγαθὰ. Καὶ μοι 20 ἐδόκει ὁ Πρωταγόρας ἤδη τετραχύνθαι τε καὶ ἀγωνιᾶν καὶ παρατετάχθαι πρὸς τὸ ἀποκρίνεσθαι. ἐπειδὴ οὖν ἐώρων αὐτὸν οὕτως ἔχοντα, εὐλαβούμενος ἡρέμα ἠρόμην. Πότερον, ἦν δ' ἐγώ, λέχεις, ὦ Πρωταγόρα, ἢ μηδενὶ 334 ἀνθρώπων ὠφέλιμά ἐστιν, ἢ ἢ μηδὲ τὸ παράπαν 25 ὠφέλιμα; καὶ τὰ τοιαῦτα σὺ ἀγαθὰ καλεῖς; Οὐδαμῶς, ἔφη· ἀλλ' ἔγωγε πολλὰ οἶδ', ἃ ἀνθρώποις μὲν ἀνωφελῆ ἐστί, καὶ σιτία καὶ ποτὰ καὶ φάρμακα καὶ ἄλλα μυρία, τὰ δὲ γε ὠφέλιμα· τὰ δὲ ἀνθρώποις μὲν οὐδέτερα, ἵπποις δέ· τὰ δὲ βουσι μόνον, τὰ δὲ κυσί, τὰ δὲ γε 30 τούτων μὲν οὐδενί, δένδροις δέ, τὰ δὲ τοῦ δένδρου ταῖς μὲν ῥίζαις ἀγαθὰ, ταῖς δὲ βλάσταις πονηρά, οἶον καὶ ἡ B κύπρος πάντων τῶν φυτῶν ταῖς μὲν ῥίζαις ἀγαθὸν

παραβαλλομένη, εἰ δ' ἐθέλοις ἐπὶ τοὺς πτόρθους καὶ τοὺς νέους κλώνας ἐπιβάλλειν, πάντα ἀπόλλυσιν· ἐπεὶ καὶ τὸ ἔλαιον τοῖς μὲν φυτοῖς ἅπασιν ἐστὶ πάγκακον καὶ ταῖς θριξὶ πολεμιώτατον ταῖς τῶν ἄλλων ζῶων πλὴν ταῖς τοῦ ἀνθρώπου, ταῖς δὲ τοῦ ἀνθρώπου ἀρωγὸν 5 καὶ τῷ ἄλλῳ σώματι. οὕτω δὲ ποικίλον τί ἐστὶ τὸ ἀγαθὸν καὶ παντοδαπὸν, ὥστε καὶ ἐνταῦθα τοῖς μὲν C ἔξωθεν τοῦ σώματος ἀγαθὸν ἐστὶ τῷ ἀνθρώπῳ, τοῖς δ' ἐντὸς ταῦτό τούτο κίκιστον· καὶ διὰ τοῦτο οἱ ἱατροὶ πάντες ἀπαγορεύουσι τοῖς ἀσθενούσι μὴ χρῆσθαι 10 ἐλαίῳ, ἀλλ' ἢ ὅ τι σμικροτάτῳ, ἐν τούτοις οἷς μέλλει ἔδουσαι, ὅσον μόνον τὴν δυσχέρειαν κατασβέσαι τὴν ἐπὶ ταῖς αἰσθήσεσι ταῖς διὰ τῶν ῥινῶν γιγνομένην ἐν τοῖς σιτίοις τε καὶ ὄψοις.

XXII. (Εἰπόντος οὖν ταῦτα αὐτοῦ οἱ παρόντες 15 ἀνεθορύβησαν ὡς εὐ λέγοι. καὶ ἐγὼ εἶπον· ὦ Πρωταγόρα, ἐγὼ τυγχάνω ἐπιλήσμων τις ὢν ἄνθρωπος, καὶ D ἐὰν τίς μοι μακρὰ λέγῃ, ἐπιλανθάνομαι περὶ οὗ ἂν ἢ ὁ λόγος. ὥσπερ οὖν εἰ ἐτύγχανον ὑπόκαφος ὢν, ᾧ οὐκ ἀν χρῆναι, εἴπερ ἔμελλές μοι διαλέξασθαι, μείζον φθῆναι 20 γασθῆναι ἢ πρὸς τοὺς ἄλλους, οὕτω καὶ νῦν, ἐπειδὴ ἐπιλήσμωνι ἐνέτυχες, σύντεμνέ μοι τὰς ἀποκρίσεις καὶ βραχυτέρας ποίει, εἰ μέλλω σοι ἔπεσθαι. Πῶς οὖν κελείεις με βραχεῖα ἀποκρίνεσθαι; ἢ βραχυτέρα σοι, E ἔφη, ἀποκρίνωμαι ἢ δεῖ; Μηδαμῶς, ἦν δ' ἐγώ. Ἄλλ' 25 ὅσα δεῖ; ἔφη. Ναί, ἦν δ' ἐγώ. Πότερα οὖν ὅσα ἐμοὶ δοκεῖ δεῖν ἀποκρίνεσθαι, τσαυτὰ σοὶ ἀποκρίνωμαι, ἢ ὅσα σοὶ; Ἀκήκοα γοῦν, ἦν δ' ἐγώ, ὅτι σὺ οἶδ' ὅτι καὶ αὐτὸς καὶ ἄλλον διδάξαι περὶ τῶν αὐτῶν καὶ μακρὰ λέγειν, ἐὰν βούλῃ, οὕτως, ὥστε τὸν λόγον 30 μηδέποτε ἐπιλιπέειν, καὶ αὐτὸ βραχεῖα οὕτως, ὥστε μη- 135 δένα σοῦ ἐν βραχυτέροις εἰπέειν. εἰ οὖν μέλλεις ἐμοὶ δια-

λέξεσθαι, τῷ ἐτέρῳ χρῶ τρόπῳ πρὸς με, τῇ βραχυλογίᾳ.
 5 *comitēs* ὦ Σώκρατες, ἔφη, ἐγὼ πολλοῖς ἤδη εἰς ἀγῶνα λόγων ἀφικόμεν ἀνθρώποις, καὶ εἰ τοῦτο ἐποίουν, ὃ σὺ κελεύεις, ὡς ὁ ἀντιλέγων ἐκέλευέ με διαλέγεσθαι, οὕτω
 5 διελεγέμεν, οὐδενὸς ἂν βελτίων ἐφαινόμην, οὐδ' ἂν ἐλέγετο Πρωταγόρου ὄνομα ἐν τοῖς Ἑλλησιν. Καὶ ἐγὼ—ἔγνω γὰρ ὅτι οὐκ ἤρεσεν αὐτὸς αὐτῷ ταῖς ἀποκρίσεσι ταῖς ἔμπροσθεν, καὶ ὅτι οὐκ ἐβελήσοι ἐκὼν B εἶναι ἀποκρινόμενος διαλέγεσθαι—ἠγησάμενος οὐκέτι
 10 ἐμὸν ἔργον εἶναι παρῆναι ἐν ταῖς ^{συνοουσίαις} ^{κατασκευαῖς} ^{κατασκευαῖς}, Ἀλλὰ τοι, ἔφην, ὦ Πρωταγόρα, οὐδ' ἐγὼ λιπαρῶς ἔχω παρὰ τὰ σοὶ δοκοῦντα τὴν συνοουσίαν ἡμῖν γίνεσθαι, ἀλλ' ἐπειδὴν σὺ βούλη διαλέγεσθαι ὡς ἐγὼ δύναμαι ἐπεσθαι, τότε σοι διαλέξομαι. σὺ μὲν γάρ, ὡς λέγεται
 15 περὶ σοῦ, φῆς δὲ καὶ αὐτός, καὶ ἐν μακρολογίᾳ καὶ ἐν βραχυλογίᾳ οἷός τ' εἰ συνοουσίας ποιείσθαι· σοφὸς γὰρ εἰ· ἐγὼ δὲ τὰ μακρὰ ταῦτα ἀδύνατος, ἐπεὶ ἐβουλόμην ἂν οἷός τ' εἶναι. ἀλλὰ σὲ ἐχρῆν ἡμῖν συγχωρεῖν τὸν ἀμφοτέρα δυνάμενον, ἵνα συνοουσία ἐγίγνετο· νῦν
 20 δὲ ἐπειδὴ οὐκ ἐθέλεις, καὶ ἐμοὶ τις ἀσχολία ἐστί, καὶ οὐκ ἂν οἷός τ' εἶην σοι παραμεῖναι ἀποτείνοντι μακροῦς λόγους—ἐλθεῖν γάρ ποί με δεῖ—εἴμι· ἐπεὶ καὶ ταῦτ' ὄν ἴσως οὐκ ἀηδῶς σοῦ ἤκουον.

Καὶ ἅμα ταῦτα εἰπὼν ἀνιστάμεν ὡς ἀπίων. καὶ
 25 μου ἀνισταμένου ἐπιλαμβάνεται ὁ Καλλίας τῆς χειρὸς D τῇ δεξιᾷ, τῇ δ' ἀριστερᾷ ἀντελάβετο τοῦ τρίβωνος τουτουῖ, καὶ εἶπεν· Οὐκ ἀφήσομέν σε, ὦ Σώκρατες· ἐὰν γὰρ σὺ ἐξέλθῃς, οὐχ ὁμοίως ἡμῖν ἔσονται οἱ διάλογοι. δέομαι οὖν σου παραμεῖναι ἡμῖν· ὡς ἐγὼ
 30 οὐδ' ἂν ἐνὸς ἡδίων ἀκούσαιμι ἢ σοῦ τε καὶ Πρωταγόρου διαλεγόμενων· ἀλλὰ χάρισαι ἡμῖν πᾶσιν. Καὶ ἐγὼ εἶπον—ἦδη δὲ ἀνεστήκη ὡς ἐξιὼν—ὦ παῖ Ἴππονίκου,

Ε αἰ μὲν ἔγωγέ σου τὴν φιλοσοφίαν ἄγαμαι, ἀτὰρ καὶ
 νῦν ἐπαινῶ καὶ φιλῶ, ὥστε βουλοίμην ἂν χαρίζεσθαι
 σοι, εἰ μου δυνατὰ δέοιο. νῦν δ' ἐστὶν ὥσπερ ἂν εἰ
 δέοιό μου Κρίσωνι τῷ Ἱμεραίῳ δρομῆϊ ἀκμάζοντι
 ἔπεσθαι, ἢ τῶν δολιχοδρόμων τῶ ἢ τῶν ἡμεροδρόμων 5
 336 διαθεῖν τε καὶ ἔπεσθαι. εἴποιμι ἂν σοι ὅτι πολὺ
 σοῦ μᾶλλον ἐγὼ ἑμαυτοῦ δέομαι θεύουσι τούτοις ἀκολου-
 θεῖν, ἀλλ' οὐ γὰρ δύναμαι, ἀλλ' εἴ τι δέει θεάσασθαι ἐν
 τῷ αὐτῷ ἐμέ τε καὶ Κρίσωνα θεόντας, τούτου δέου
 συγκαθεῖναι· ἐγὼ μὲν γὰρ οὐ δύναμαι ταχὺ θεῖν, οὗτος 10
 δὲ δυνατὰ βραδέως. εἰ οὖν ἐπιθυμεῖς ἐμοῦ καὶ Πρω-
 ταγόρου ἀκούειν, τούτου δέου, ὥσπερ τὸ πρῶτόν μοι
 ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα, *αυαί.*
 Β οὕτω καὶ νῦν ἀποκρίνεσθαι. εἰ δὲ μή, τίς ὁ τρόπος
 ἔσται τῶν διαλόγων; χωρὶς γὰρ ἔγωγ' ὤμην εἶναι τὸ 15 *διὰ*
 συνεῖναι τε ἀλλήλοις διαλεγόμενους καὶ τὸ δημηγορεῖν.
 Ἄλλ' ὄρας, ἔφη, ὦ Σώκρατες· δίκαια δοκεῖ λέγειν
 Πρωταγόρας ἀξιῶν αὐτῷ τε ἐξεῖναι διαλέγεσθαι ὅπως *δοκῶν*
 βούλεται, καὶ σοὶ ὅπως ἂν αὐτὸν σὺ βούλῃ.

XXIII. Ἐπολαβὼν οὖν ὁ Ἀλκιβιάδης, Οὐ καλῶς 20
 λέγεις, ἔφη, ὦ Καλλία. Σωκράτης μὲν γὰρ ὅδε ὁμο-
 λογεῖ μὴ μετεῖναι οἱ μακρολογίας καὶ παραχωρεῖ Πρω-
 ταγόρῃ, τοῦ δὲ διαλέγεσθαι οἷός τ' εἶναι καὶ ἐπίστασθαι
 λόγον τε δοῦναι καὶ δέξασθαι θαυμάζοιμ' ἂν εἰ τῶ
 ἀνθρώπων παραχωρεῖ. εἰ μὲν οὖν καὶ Πρωταγόρας 25
 ὁμολογεῖ φαυλότερος εἶναι Σωκράτους διαλεχθῆναι,
 ἔφαρκεῖ Σωκράτει· εἰ δὲ ἀντιποιεῖται, διαλεγέσθω
 ἐρωτῶν τε καὶ ἀποκρινόμενος, μὴ ἐφ' ἐκάστη ἐρώτησει
 μακρὸν λόγον ἀποτείνων, ἐκκρούων τοῖς λόγοις καὶ
 οὐκ ἐθέλων δίδοναι λόγον, ἀλλ' ἀπόμηνκνῶν ἕως ἂν 30
 Δ ἐπιλάθωνται περὶ οὗτου τὸ ἐρώτημα ἦν οἱ πολλοὶ τῶν
 ἀκούοντων· ἐπεὶ Σωκράτη γε ἐγὼ ἐγγνώμαι μὴ ἐπι-

λήσεισθαι, (οὐχ ὅτι) παίζει καὶ φησιν ἐπιλήσμων εἶναι. ἐμοὶ μὲν οὖν δοκεῖ ἐπιεικέστερα Σωκράτης λέγειν· χρηὴ γὰρ ἕκαστον τὴν ἑαυτοῦ γνώμην ἀποφαίνεσθαι.

Μετὰ δὲ τὸν Ἀλκιβιάδην, ὡς ἐγῶμαι, Κριτίας ἦν ὁ
5 εἰπὼν· ὦ Πρόδικε καὶ Ἰππία, Καλλίας μὲν δοκεῖ μοι
μάλα πρὸς Πρωταγόρου εἶναι, Ἀλκιβιάδης δὲ αἰεὶ φιλό- E
νεικός ἐστὶ πρὸς ὃ ἂν ὀρμήσῃ. ἡμᾶς δὲ οὐδὲν δεῖ συμφι-
λουεῖκεῖν οὔτε Σωκράτει οὔτε Πρωταγόρᾳ, ἀλλὰ κοινῇ
ἀμφοτέρων δέισθαι μὴ μεταξὺ διαλύσαι τὴν ξυνουσίαν.

10 Εἰπόντος δὲ αὐτοῦ ταῦτα ὁ Πρόδικος, Καλῶς μοι, 337

ἔφη, δοκεῖς λέγειν, ὦ Κριτία· χρηὴ γὰρ τοὺς ἐν τοιοῖσδε
λόγοις παραγινομένους κοινούς μὲν εἶναι ἀμφοῖν τοῖν
διαλεγομένοιιν ἀκροατάς, ἴσους δὲ μὴ. ἔστι γὰρ οὐ
ταῦτόν· κοινῇ μὲν γὰρ ἀκοῦσαι δεῖ ἀμφοτέρων, μὴ
15 ἴσων δὲ νεῖμαι ἑκατέρῳ, ἀλλὰ τῷ μὲν σοφωτέρῳ πλεόν,
τῷ δὲ ἀμαθεστέρῳ ἔλαττον. ἐγὼ μὲν καὶ αὐτός, ὦ
Πρωταγόρα τε καὶ Σώκρατες, ἀξιώ ὑμᾶς συγχωρεῖν B
καὶ ἀλλήλοις περὶ τῶν λόγων ἀμφισβητεῖν μὲν, ἐρίζειν
δὲ μὴ ἀμφισβητοῦσι μὲν γὰρ καὶ δι' εὐνοίαν οἱ φίλοι
20 τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροί τε καὶ ἐχθροὶ
ἀλλήλοις. καὶ οὕτως ἂν καλλίστη ἡμῖν ἢ συνουσία
γίγνοιτο· ὑμεῖς τὲ γὰρ οἱ λέγοντες μάλιστ' ἂν οὕτως ἐν
ἡμῖν τοῖς ἀκούουσιν εὐδοκιμοῖτε καὶ οὐκ ἐπαινοῖσθε—
εὐδοκιμῆν μὲν γὰρ ἔστι παρὰ ταῖς ψυχαῖς τῶν ἀ-
25 κούοντων ἄνευ ἀπάτης, ἐπαινεῖσθαι δὲ ἐν λόγῳ πολ-
λάκις παρὰ δόξαν ψευδομένων—, ἡμεῖς τ' αὖ οἱ ἀκού- C
οντες μάλιστ' ἂν οὕτως εὐφραϊνοίμεθα, οὐχ ἡδοίμεθα·
εὐφραϊνεσθαι μὲν γὰρ ἔστι μανθάνοντά τι καὶ φρονή-
σεως μεταλαμβάνοντα αὐτῇ τῇ διανοίᾳ, ἡδεσθαι δὲ
30 ἐσθλόντά τι ἢ ἄλλο ἢδὺ πάσχοντα αὐτῷ τῷ σώματι.
Ταῦτα οὖν εἰπόντος τοῦ Προδίκου, πολλοὶ πάνν τῶν
παρόντων ἀπεδέξαντο.

XXIV. Μετὰ δὲ τὸν Πρόδικον Ἰππίας ὁ σοφὸς εἶπεν, ὦ ἄνδρες, ἔφη, οἱ παρόντες, ἡγοῦμαι ἐγὼ ἡμᾶς συγγενεῖς τε καὶ οἰκεῖους καὶ πολίτας ἅπαντας εἶναι φύσει, οὐ νόμῳ τὸ γὰρ ὅμοιον τῷ ὁμοίῳ φύσει συγγενές ἐστίν, ὁ δὲ νόμος, τύραννος ὢν τῶν ἀνθρώπων, πολλὰ παρὰ τὴν φύσιν βιάζεται. ἡμᾶς οὖν αἰσχρὸν τὴν μὲν φύσιν τῶν πραγμάτων εἰδέναι, σοφωτάτους δὲ ὄντας τῶν Ἑλλήνων, καὶ κατ' αὐτὸ τοῦτο νῦν συνελθούσας τῆς τε Ἑλλάδος εἰς αὐτὸ τὸ πρυτανεῖον τῆς σοφίας καὶ αὐτῆς τῆς πόλεως εἰς τὸν μέγιστον καὶ ὀλβιώτατον οἶκον τούδε, μηδὲν τούτου τοῦ ἀξιωματοῦ ἄξιον ἀποκρήμσθαι, ἀλλ' ὥσπερ τοὺς φαυλοτάτους τῶν ἀνθρώπων διαφέρεισθαι ἀλλήλοις. ἐγὼ μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὦ Πρωταγόρα τε καὶ Σώκρατες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ δαιτητῶν ἡμῶν 15 μ συμβιβαζόντων εἰς τὸ μέσον, καὶ μήτε σὲ τὸ ἀκριβές τοῦτο εἶδος τῶν διαλόγων ζητεῖν τὸ κατὰ βραχὺ λίαν, εἰ μὴ ἡδὺ Πρωταγόρα, ἀλλ' ἐφείναι καὶ χαλάσαι τὰς ἡμῶν τοῖς λόγοις, ἵνα μεγαλοπρεπέστεροι καὶ εὐσχημονέστεροι ἡμῖν φαίνωνται, μήτ' αὖ Πρωταγόραν 20 πάντα κάλων ἐκτείναντα, οὐρία ἐφέντα, φεύγειν εἰς τὸ πέλαγος τῶν λόγων ἀποκρίναντα γῆν, ἀλλὰ μέσον τι ἀμφοτέρους τεμῆν. ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι ραβδοῦχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὅς ὑμῖν φυλάξει τὸ μέτριον μήκος τῶν λόγων ἐκατέρου. 25

XXV. Ταῦτα ἤρесе τοῖς παρούσι, καὶ πάντες ἐπήνεσαν, καὶ ἐμέ τε ὁ Καλλίας οὐκ ἔφη ἀφήσειν, καὶ ἐλέσθαι ἐδέοντο ἐπιστάτην. εἶπον οὖν ἐγὼ, ὅτι αἰσχρὸν εἶη βραβευτὴν ἐλέσθαι τῶν λόγων. εἶτε γὰρ χείρων ἔσται ἡμῶν ὁ αἰρεθείς, οὐκ ὀρθῶς ἂν ἔχοι τὸν χείρω τῶν βελτιόνων ἐπιστατεῖν, εἶτε ὅμοιος, οὐδ' οὕτως ὀρθῶς ὁ γὰρ ὅμοιος ἡμῖν ὅμοια καὶ ποιήσει.

ὥστε ἐκ περιττοῦ ἤρῃσεται. ἀλλὰ δὴ βελτίονα ἡμῶν C
 αἰρήσεσθε, τῇ μὲν ἀληθείᾳ, ὡς ἐγῶμαι, ἀδύνατον ὑμῖν
 ὥστε Πρωταγόρου τοῦδε σοφώτερον τινα ἐλέσθαι· εἰ
 δὲ αἰρήσεσθε μὲν μηδὲν βελτίω, φήσετε δέ, αἰσχρὸν
 5 καὶ τοῦτο τῷδε γίγνεται, ὥσπερ φαῦλον ἀνθρώπων ἐπι-
 στατήν αἰρεῖσθαι· ἐπεὶ (τό γ' ἐμὸν) οὐδέν μοι διαφέρει.
 ἀλλ' οὕτωςι ἐθέλω ποιῆσαι, ἵν', ὃ προθυμείσθε, συν-
 ουσία τε καὶ διάλογοι ἡμῖν γίγνωνται· εἰ μὴ βούλεται
 Πρωταγόρας ἀποκρίνεσθαι, οὗτος μὲν ἐρωτάτω, ἐγὼ
 10 δὲ ἀποκρινούμαι, καὶ ἅμα πειράσομαι αὐτῷ δεῖξαι, ὡς D
 ἐγὼ φημι χρῆναι τὸν ἀποκρινόμενον ἀποκρίνεσθαι·
 ἐπειδὴν δὲ ἐγὼ ἀποκρίνωμαι ὅπως ἂν οὗτος βούληται
 ἐρωτᾶν, πάλιν οὗτος ἐμοὶ λόγον ὑποσχέτω ὁμοίως.
 εἰ μὴ οὖν μὴ δοκῇ πρόθυμος εἶναι πρὸς αὐτὸ τὸ ἐρωτᾶ-
 15 μενον ἀποκρίνεσθαι, καὶ ἐγὼ καὶ ὑμεῖς κοινῇ δεησό-
 μεθα αὐτοῦ ἅπερ ὑμεῖς ἐμοῦ, μὴ διαφθείρειν τὴν συν-
 ουσίαν. καὶ οὐδὲν δεῖ τούτου ἕνεκα ἕνα ἐπιστάτην
 γενέσθαι, ἀλλὰ πάντες κοινῇ ἐπιστατήσθε. Ἐδόκει E
 πᾶσιν οὕτω ποιητέον εἶναι. καὶ ὁ Πρωταγόρας πάν-
 20 μὲν οὐκ ἠθέλεν, ὅμως δὲ ἠναγκάσθη ὁμολογήσει ἐρω-
 τήσειν, καὶ ἐπειδὴν ἰκανῶς ἐρωτήσῃ, πάλιν δώσειν
 λόγον κατὰ σμιμρὸν ἀποκρινόμενος. ἤρξατο οὖν ἐρω-
 τᾶν οὕτωςι πως.

XXVI. Ἐγὼ μὲν, ἔφη, ὦ Σώκρατες, ἐγὼ ἀνδρὶ
 25 παιδείας μέγιστον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι·
 ἔστι δὲ τοῦτο τὰ ὑπὸ τῶν ποιητῶν λεγόμενα οἷον 339
 τ' εἶναι ξυνιέναι. ἃ τε ὀρθῶς πεποιήται καὶ ἃ μὴ, καὶ
 30 διεπίστασθαι διελεῖν τε καὶ ἐρωτᾶμενον λόγον δοῦναι.
 καὶ δὴ καὶ νῦν ἔσται τὸ ἐρώτημα περὶ τοῦ αὐτοῦ μὲν
 30 περὶ ὑπερ ἐγὼ τε καὶ σὺ νῦν δὴ διελεγόμεθα, περὶ
 ἀρετῆς, μετενηνεγμένον δὲ εἰς ποιήσιν· τοσοῦτον μόνον
 διαίσει. λέγει γάρ που Σιμωνίδης πρὸς Σικόπαι τὸν

Κρέοντος υἱὸν τοῦ Θετταλοῦ, ὅτι

B Ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν, καλῶς
 χερσίν τε καὶ ποσὶ καὶ νόῳ τετραφύγων, ἀνευ ψόγου παντ
 τετυγμένον.

τοῦτο ἐπίστασαι τὸ ἄσμα, ἢ πᾶν σοι διεξέλθω; Καὶ 5 οὐδὲ
 ἐγὼ εἶπον, ὅτι Οὐδὲν δεῖ ἐπίσταμαί τε γάρ, καὶ πάνν
 μοι τυγχάνει μεμεληκὸς τοῦ ἄσματος. Εὐ, ἔφη, λέγεις.
 πότερον οὖν καλῶς σοι δοκεῖ πεποιῆσθαι καὶ ὀρθῶς,
 ἢ οὐ; Πάνν, ἔφην ἐγὼ, καλῶς τε καὶ ὀρθῶς. Δοκεῖ
 δέ σοι καλῶς πεποιῆσθαι, εἰ ἐναντία λέγει αὐτὸς αὐτῷ 10
 ὁ ποιητής; Οὐ καλῶς, ἦν δ' ἐγώ. "Ορα δὴ, ἔφη, βέλ-
 2 επιφ

C τιον. Ἄλλ' ὦ γαθέ, ἔσκεμμαι ἱκανῶς. Οἶσθα οὖν,
 ἔφη, ὅτι προῖόντος τοῦ ἄσματος λέγει που

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον μέμεται
 καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον χαλεπὸν φάτ' 15
 ἐσθλὸν ἔμμεναι.

ἐννοεῖς ὅτι ὁ αὐτὸς οὗτος καὶ τάδε λέγει κάκεινα τὰ
 ἔμπροσθεν; Οἶδα, ἦν δ' ἐγώ. Δοκεῖ οὖν σοι, ἔφη,
 ταῦτα ἐκείνοις ὁμολογεῖσθαι; Φαίνεται ἔμουγε. Καὶ
 ἄμα μέντοι ἐφοβούμην, μή τι λέγοι. Ἄτάρ, ἔφην ἐγώ, 20

D σοὶ οὐ φαίνεται; Πῶς γὰρ ἂν φαίνετο ὁμολογεῖν αὐτὸς
 ἑαυτῷ ὁ ταῦτα ἀμφότερα λέγων, ὅς γε τὸ μὲν πρῶτον
 αὐτὸς ὑπέθετε χαλεπὸν εἶναι ἄνδρα ἀγαθὸν γενέσθαι
 ἀληθεῖα, ὀλίγον δὲ τοῦ ποιήματος εἰς τὸ πρόσθεν
 προελθὼν ἐπελάθετο, καὶ Πιττάκων τὸν ταῦτὰ λέγοντα 25
 ἑαυτῷ, ὅτι χαλεπὸν ἐσθλὸν ἔμμεναι, τοῦτον μέμφεται
 τε καὶ οὐ φησιν ἀπαδέχεσθαι αὐτοῦ τὰ αὐτὰ ἑαυτῷ
 λέγοντος. καίτοι ὅποτε τοῦ ταῦτὰ λέγοντα αὐτῷ μέμ-
 φεται, δῆλον ὅτι καὶ ἑαυτὸν μέμφεται, ὥστε ἦται τὸ

E πρῶτερον ἢ ὕστερον οὐκ ὀρθῶς λέγει. Εἰπὼν οὖν ταῦτα 30
 πολλοῖς θόρυβον παρέσχε καὶ ἔπαινον τῶν ἀκούοντων.
 καὶ ἐγὼ τὸ μὲν πρῶτον, ὡς περὶ ὑπὸ ἀγαθῷ πύκτου
 31

- πληγείς, ἔσκοτώθην τε καὶ ἰλιγγίασα εἰπόντος αὐτοῦ ταῦτα καὶ τῶν ἄλλων ἐπιθορυβησάντων ἔπειτα, ὡς γε πρὸς σέ εἰρήσθαι τάληθῆ, ἵνα μοι χρόνος ἐγγένηται τῇ σκέψει τί λέγοι ὁ ποιητής, τρέπομαι πρὸς τὸν
- 5 Πρῶδικον, καὶ καλέσας αὐτόν, ὦ Πρῶδικε, ἔφην ἐγώ, σὸς μέντοι Σιμωνίδης πολίτης δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ, ὡσπερ ἔφη 340 Ὅμηρος τὸν Σκάμανδρον πολιορκουμένον ὑπὸ τοῦ Ἀχιλλέως τὸν Σιμόνδα παρακαλεῖν, εἰπόντα
- 10 Φίλε Κασίγηγχε, σθένος ἀνέρος ἀμφοτέροί περ σχῶμεν.
- είελε*
ειρήσθαι
ἀτὰρ καὶ ἐγὼ σέ παρακαλῶ, μὴ ἡμῖν ὁ Πρωταγόρας τὸν Σιμωνίδην ἐκπέρσῃ. καὶ γὰρ οὖν καὶ δρῆται τὸ ὑπὲρ Σιμωνίδου ἐπανόρθωμα τῆς σῆς μουσικῆς, ἣ τὸ
- 15 τε βούλεσθαι καὶ ἐπιθυμεῖν διαιρεῖς ὡς οὐ ταυτὸν ὄν, καὶ ἂ νῦν δὴ εἶπες πολλά τε καὶ καλά. καὶ νῦν Β σκόπει, εἰ σοι συνδοκεῖ ὕπερ ἐμοί. οὐ γὰρ φαίνεται ἐναντία λέγειν αὐτὸς αὐτῷ Σιμωνίδης. σὺ γάρ, ὦ Πρῶδικε, προαπέφημαι τὴν σὴν γνώμην. ταυτὸν σοι
- 20 δοκεῖ εἶναι τὸ γενέσθαι καὶ τὸ εἶναι. ἢ ἄλλο; Ἄλλο νῆ ΔΙ, ἔφην ὁ Πρῶδικος. Οὐκοῦν, ἔφην ἐγώ, ἐν μὲν τοῖς πρώτοις αὐτὸς ὁ Σιμωνίδης τὴν ἑαυτοῦ γνώμην ἀπεφήνατο, ὅτι ἀνδρα ἀγαθὸν ἀληθείᾳ γενέσθαι χαλεπὸν εἶη; Ἀληθῆ λέγεις, ἔφην ὁ Πρῶδικος. Τὸν δέ γε C
- 25 Πιττακόν, ἣν δ' ἐγώ, μέμφεται οὐχ ὡς οἶεται Πρωταγόρας ταυτὸν ἑαυτῷ λέγοντα, ἀλλ' ἄλλο. οὐ γὰρ τοῦτο ὁ Πιττακὸς ἔλεγε τὸ χαλεπὸν, γενέσθαι ἐσθλόν, ὡσπερ ὁ Σιμωνίδης, ἀλλὰ τὸ ἔμμεναι ἔστι δὲ οὐ ταυτὸν, ὦ Πρωταγόρα, ὡς φησι Πρῶδικος ὕδε, τὸ εἶναι
- 30 καὶ τὸ γενέσθαι. εἰ δὲ μὴ τὸ αὐτὸ ἔστι τὸ εἶναι τῷ γενέσθαι, οὐκ ἐναντία λέγει ὁ Σιμωνίδης αὐτὸς αὐτῷ. καὶ ἴσως ἂν φαίη Πρῶδικος ὕδε καὶ ἄλλοι πολλοὶ καθ' D

Ἡσίοδον γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι τῆς γὰρ ἀρετῆς ἔμπροσθεν τοὺς θεοὺς ἰδρῶτα θείναι ὅταν δέ τις αὐτῆς εἰς ἄκρον ἵκηται, ρηϊδίην δῆπειτα πέλει, χαλεπὴν περ εἴουσιν, ἐκτῆσθαι.

XXVII. Ὁ μὲν οὖν Προδίκος ἀκούσας ταῦτα 5 ἐπήνεσέ με ὁ δὲ Πρωταγόρας, Τὸ ἐπανάρθωμά σοι, ἔφη, ὦ Σώκρατες, μείζον ἀμάρτημα ἔχει ἢ ὁ ἐπανορθοῖς. Καὶ ἐγὼ εἶπον, Κακὸν ἄρα μοι εἰργασται, ὡς Εἴκοθεν, ὦ Πρωταγόρα, καὶ εἰμί τις γελοῖος ἰατρός· ἰώμενος μείζον τὸ νόσημα ποιῶ. Ἄλλ' οὕτως ἔχει, 10 ἔφη. Πῶς δὴ; ἦν δ' ἐγώ. Πολλὴ ἄν, ἔφη, ἀμαθία εἴη τοῦ ποιητοῦ, εἰ οὕτω φαῦλόν τί φησιν εἶναι τὴν ἀρετὴν ἐκτῆσθαι, ὃ ἔστι πάντων χαλεπώτατον, ὡς ἅπασι δοκεῖ ἀνθρώποις. Καὶ ἐγὼ εἶπον, Νῆ τὸν Δία, εἰς καιρὸν γε παρατετύχηκεν ἡμῖν ἐν τοῖς λόγοις Πρό- 15 δικος ὅδε. κινδυνεύει γὰρ τοι, ὦ Πρωταγόρα, ἢ Προ- 11 δίκου σοφία θεία τις εἶναι πάλαι, ἥτοι ἀπὸ Σιμωνίδου ἀρξαμένη, ἢ καὶ ἔτι παλαιότερα. σὺ δὲ ἄλλων πολλῶν ἔμπειρος ὦν ταύτης ἄπειρος εἶναι φαίνει, οὐχ ὥσπερ ἐγὼ ἔμπειρος διὰ τὸ μαθητῆς εἶναι Προδίκου τουτουῦ. 20 καὶ νῦν μοι δοκεῖς οὐ μανθάνειν, ὅτι καὶ τὸ χαλεπὸν τοῦτο ἴσως οὐχ οὕτω Σιμωνίδης ὑπελάμβανεν, ὥσπερ σὺ ὑπολαμβάνεις, ἀλλ' ὥσπερ περὶ τοῦ δεινοῦ Πρό- δικός με οὕτως νοθετεῖ ἐκάστοτε, ὅταν ἐπαινῶν ἐγὼ Β ἢ σὲ ἢ ἄλλον τιὰ λέγω ὅτι Πρωταγόρας σοφὸς καὶ 25 δεινὸς ἐστὶν ἀνὴρ, ἐρωτᾷ εἰ οὐκ αἰσχύνομαι τάγαθὰ δεινὰ καλῶν. τὸ γὰρ δεινόν, φησί, κακόν ἐστιν· οὐδεὶς γοῦν λέγει ἐκάστοτε, δεινοῦ πλοῦτου, οὐδὲ δεινῆς εἰρήνης, οὐδὲ δεινῆς ὑγείας, ἀλλὰ δεινῆς νόσου καὶ δεινοῦ πολέμου καὶ δεινῆς πενίας, ὡς τοῦ δεινοῦ κακοῦ 30 ὄντος. ἴσως οὖν καὶ τὸ χαλεπὸν αὐ αἰ Κεῖοι καὶ ὁ Σιμωνίδης ἢ κακὸν ὑπολαμβάνουσιν ἢ ἄλλο τι ὃ σὺ

οὐ μανθάνεις. ἐρώμεθα οὖν Πρόδικον· δίκαιον γὰρ
 τὴν Σιμωνίδου φωνὴν τοῦτον ἐρωτᾶν. τί ἔλεγεν, ὦ
 Πρόδικε, τὸ χαλεπὸν Σιμωνίδης; Κακόν, ἔφη. Διὰ C
 ταῦτ' ἄρα καὶ μέμφεται, ἦν δ' ἐγώ, ὦ Πρόδικε, τὸν
 5 Πιπτακὸν λέγοντα Χαλεπὸν ἐσθλὸν ἔμμεναι, ὥσπερ ἂν
 εἰ ἤκουεν αὐτοῦ λέγοντος, ὅτι ἐστὶ κακὸν ἐσθλὸν ἔμ-
 μεναι. Ἄλλὰ τί οἶει, ἔφη, λέγειν, ὦ Σώκρατες, Σιμων-
 νίδην ἄλλο ἢ τοῦτο, καὶ ὀνειδίζειν τῷ Πιπτακῷ ὅτι τὰ
 ὀνόματα οὐκ ἠπίστατο ὀρθῶς διαιρεῖν ἕτε Λέσβιος
 10 ὧν καὶ ἐν φωνῇ βαρβάρῳ τεθραμμένος; Ἄκουεις δὴ,
 ἔφη ἐγώ, ὦ Πρωταγόρα, Προδίκου τοῦδε· ἔχεις τι D
 πρὸς ταῦτα λέγειν; Καὶ ὁ Πρωταγόρας, Πολλοῦ γε
 δεῖ, ἔφη, οὕτως ἔχειν, ὦ Πρόδικε ἀλλ' ἐγὼ εὖ οἶδ'
 ὅτι καὶ Σιμωνίδης τὸ χαλεπὸν ἔλεγεν ὑπὲρ ἡμεῖς οἱ
 15 ἄλλοι, οὐ τὸ κακόν, ἀλλ' ὃ ἂν μὴ ράδιον ἢ ἀλλὰ διὰ
 πολλῶν πραγμάτων γίγνηται. Ἄλλὰ καὶ ἐγὼ οἶμαι,
 ἔφη, ὦ Πρωταγόρα, τοῦτο λέγειν Σιμωνίδην, καὶ
 Πρόδικόν γε τόνδε εἶδέναι, ἀλλὰ παίζειν καὶ σοῦ
 δοκεῖν ἀποπειρᾶσθαι, εἰ οἷός τ' ἔσει τῷ σαντοῦ λόγῳ E
 20 βοηθεῖν· ἐπεὶ ὅτι γε Σιμωνίδης οὐ λέγει τὸ χαλεπὸν
 κακόν, μέγα τεκμήριόν ἐστιν εὐθὺς τὸ μετὰ τοῦτο ρῆμα·
 λέγει γὰρ, ὅτι
 θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας,
 οὐ δῆπου τοῦτό γε λέγων, κακὸν ἐσθλὸν ἔμμεναι, εἴπερ
 25 τὸν θεόν φησι μόνον τοῦτο ἂν ἔχειν καὶ τῷ θεῷ τοῦτο
 γέρας ἀπένειμε μόνῳ· ἀκόλαστον γὰρ ἂν τινα λέγοι
 Σιμωνίδην Πρόδικος καὶ οὐδαμῶς Κεῖον. ἀλλ' ἃ μοι
 δοκεῖ διανοεῖσθαι Σιμωνίδης ἐν τούτῳ τῷ ᾄσματι, 342
 ἐθέλω σοι εἰπεῖν, εἰ βούλει λαβεῖν μου πείραν ὅπως
 30 ἔχω, ὃ σὺ λέγεις τοῦτο, περὶ ἐπῶν· εἰάν δὲ βούλη, σοῦ
 ἀκούσομαι. Ὁ μὲν οὖν Πρωταγόρας ἀκούσας μου
 ταῦτα λέγοντος, Εἰ σὺ βούλει, ἔφη, ὦ Σώκρατες· ὁ

δὲ Πρόδικός τε καὶ ὁ Ἰππίας ἐκελευέτην πάνυ, καὶ οἱ ἄλλοι.

XXVIII. Ἐγὼ τοίνυν, ἦν δ' ἐγὼ, ἃ γέ μοι δοκεῖ περὶ τοῦ ἄσματος τούτου, πειράσομαι ὑμῶν διεξελεθῆναι. Φιλοσοφία γάρ ἐστι παλαιωτάτη τε καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ τε καὶ ἐν Λακεδαίμονι, καὶ σοφισταὶ πλείστοι γῆς ἐκεῖ εἰσιν. ἀλλ' ἐξαρνοῦνται καὶ σχηματίζονται ἀμαθεῖς εἶναι, ἵνα μὴ κατάδηλοι ὦσιν ὅτι σοφία τῶν Ἑλλήνων περίεσιν, ὥσπερ οὖς Πρωταγόρας ἔλεγε τοὺς σοφιστάς, ἀλλὰ δοκῶσι τῷ μά- 10 χεσθαι καὶ ἀνδρεία περιεῖναι, ἠγούμενοι, εἰ γνωσθεῖεν ὅτι περίεσι, πάντας τοῦτο ἀσκήσειν. νῦν δὲ ἀποκρυψάμενοι ἐκεῖνο ἐξηπατήκασι τοὺς ἐν ταῖς πόλεσι λακωνίζοντας, καὶ οἱ μὲν ὡτὰ τε κατὰ γυνται μιμούμενοι C αὐτοὺς, καὶ ἱμάντας περιειλίττονται καὶ φιλογυμνα- 15 στοῦσι καὶ βραχείας ἀναβολὰς φοροῦσιν, ὡς δὴ τούτοις κρατοῦντας τῶν Ἑλλήνων τοὺς Λακεδαιμονίους· οἱ δὲ Λακεδαιμόνιοι ἐπειδὰν βούλωνται ἀνέδην τοῖς παρ' αὐτοῖς ξυγγενέσθαι σοφισταῖς καὶ ἤδη ἄχθονται λάθρα ξυγγυγνόμενοι, ξενηλασίας ποιούμενοι τῶν τε 20 λακωνιζόντων τούτων καὶ ἐάν τις ἄλλος ξένος ὦν ἐπιδημήσῃ, συγγίγνονται τοῖς σοφισταῖς λαυθάνοντες τοὺς ξένους, καὶ αὐτοὶ οὐδένα ἐῶσι τῶν νέων εἰς τὰς D ἄλλας πόλεις ἐξίεναι, ὥσπερ οὐδὲ Κρήτες, ἵνα μὴ ἀπομαυθάνωσιν ἃ αὐτοὶ διδάσκουσιν. εἰσὶ δὲ ἐν ταύ- 25 ταις ταῖς πόλεσιν οὐ μόνον ἄνδρες ἐπὶ παιδείῃσι μέγα φρονούντες, ἀλλὰ καὶ γυναῖκες. Γινώητε δ' ἂν, ὅτι ἐγὼ ταῦτα ἀληθῆ λέγω καὶ Λακεδαιμόνιοι πρὸς φιλοσοφίαν καὶ λόγους ἄριστα πεπαίδευνται, ὡδε. εἰ γὰρ ἐθέλει τις Λακεδαιμονίων τῷ φαυλοτάτῳ συ- 30 γενέσθαι, τὰ μὲν πολλὰ ἐν τοῖς λόγοις εὐρήσει αὐτὸν E φαῦλόν τινα φαινόμενον, ἔπειτα, ὅπου ἂν τύχη τῶν

λεγομένων, ἐνέβαλε ῥῆμα ἄξιον λόγου βραχὺ καὶ
 ταίειν συνηστραμμένον, ὥσπερ δεινὸς ἀκουτιστής, ὥστε φαί-
 νου νου νεσθαι τὸν προσδιαλεγόμενον παιδὸς μηδὲν βελτίω.
 5 Τοῦτο οὖν αὐτὸ καὶ τῶν νῦν εἰσιν οἱ κατανοήκασι
 5 καὶ τῶν παλαι, ὅτι τὸ λακωνίζειν πολὺ μᾶλλον ἐστὶ
 φιλοσοφεῖν ἢ φιλογυμναστεῖν, εἰδότες ὅτι τοιαῦτα
 οἶόν τ' εἶναι ῥήματα φθέγγεσθαι τελῶς πεπαιδευμένου 343
 10 καὶ Πιττακὸς ὁ Μυτιληναῖος καὶ Βίας ὁ Πριηνεὺς
 καὶ Σόλων ὁ ἡμέτερος καὶ Κλεόβουλος ὁ Λίνδιος καὶ
 Μύσων ὁ Χηνεὺς, καὶ ἑβδομος ἐν τούτοις ἐλέγετο
 Λακεδαιμόνιος Χίλων. οὗτοι πάντες ζηλωταὶ καὶ
 15 ἐρασταὶ καὶ μαθηταὶ ἦσαν τῆς Λακεδαιμονίων παι-
 δείας, καὶ καταμάθοι ἂν τις αὐτῶν τὴν σοφίαν τοιαύ-
 15 την οὔσαν, ῥήματα βραχεὰ ἀξιοληθόμενα ἐκάστω
 εἰρημένα. οὗτοι καὶ κοινῇ ξυνελθόντες ἀπαρχὴν τῆς Β
 20 σοφίας ἀνέθεσαν τῷ Ἀπόλλωνι εἰς τὸν νεῶν τὸν ἐν
 Δελφοῖς, γράψαντες ταῦτα ἃ δὴ πάντες ὑμνοῦσι,
 γνῶθι σαυτὸν καὶ μηδὲν ἄγαν.
 20 Τοῦ δὴ ἕνεκα ταῦτα λέγω; Ὅτι οὗτος ὁ τρόπος ἦν
 τῶν παλαιῶν τῆς φιλοσοφίας, βραχυλογία τις Λα-
 κωνική. καὶ δὴ καὶ τοῦ Πιττακοῦ ἰδίᾳ περιεφέρετο
 τοῦτο τὸ ῥῆμα ἐγκωμιαζόμενον ὑπὸ τῶν σοφῶν, τὸ
 χαλεπὸν ἐσθλὸν ἔμμεναι. ὁ οὖν Σιμωνίδης, ἅτε C
 25 φιλότιμος ὢν ἐπὶ σοφίᾳ, ἔγνω ὅτι εἰ καθέλοι τοῦτο τὸ
 ῥῆμα ὥσπερ εὐδοκιμῶντα ἀθλητῆν καὶ περιγένοιτο
 αὐτοῦ, αὐτὸς εὐδοκίμησει ἐν τοῖς τότε ἀνθρώποις. εἰς
 τοῦτο οὖν τὸ ῥῆμα καὶ τούτου ἕνεκα, τούτῳ ἐπιβου-
 30 λέων κολουῖσαι αὐτὸ, ἅπαν τὸ ἄσμα πεποίηκεν, ὡς
 μοι φαίνεται.

XXIX. Ἐπισκεψώμεθα δὴ αὐτὸ κοινῇ ἅπαντες,
 εἰ ἄρα ἐγὼ ἀληθῆ λέγω. Εὐθύς γὰρ τὸ πρῶτον τοῦ

Δ ἄσματος μανικὸν ἂν φανεῖη, εἰ βουλόμενος λέγειν ὅτι
 ἄνδρα ἀγαθὸν γενέσθαι χαλεπὸν, ἔπειτα ἐνέβαλε τὸ
 μὲν. τοῦτο γὰρ οὐδὲ πρὸς ἓνα λόγον φαίνεται ἐμβε-
 βλῆσθαι, εἰ μὴ τις ὑπολάβῃ πρὸς τὸ τοῦ Πιττακοῦ
 ῥῆμα ὡσπερ ἐρίζοντα λέγειν τὸν Σιμωνίδην· λέγοντος ὅ-
 5 τοῦ Πιττακοῦ ὅτι Χαλεπὸν ἐσθλὸν ἔμμεναι, ἀμφισβη-
 τοῦντα εἰπεῖν ὅτι Οὐκ, ἀλλὰ γενέσθαι μὲν χαλεπὸν
 ἄνδρα ἀγαθὸν ἐστίν, ὡς Πιττακέ, ὡς ἀληθῶς,—οὐκ
 ἀληθείᾳ ἀγαθόν, οὐκ ἐπὶ τούτῳ λέγει τὴν ἀλήθειαν,
Ε ὡς ἄρα ὄντων τινῶν τῶν μὲν ὡς ἀληθῶς ἀγαθῶν, τῶν **ΙΟ**
 δὲ ἀγαθῶν μὲν, οὐ μέντοι ἀληθῶς· εἴηθες γὰρ τοῦτο
 γε φανεῖη ἂν καὶ οὐ Σιμωνίδου· ἀλλ' ὑπερβατὸν δεῖ
 θεῖναι ἐν τῷ ἄσματι τὸ ἀλαθέως, οὕτωςί πως ὑπεί-
 πόντα τὸ τοῦ Πιττακοῦ, ὡσπερ ἂν εἰ θείημεν αὐτὸν
 λέγοντα τὸν Πιττακὸν καὶ Σιμωνίδην ἀποκρινόμενον, **15**
 εἰπόντα· Ὡ ἀνθρωποι, χαλεπὸν ἐσθλὸν ἔμμεναι, τὸν
344 δὲ ἀποκρινόμενον, ὅτι Ὡ Πιττακέ, οὐκ ἀληθῆ λέγεις·
 οὐ γὰρ εἶναι, ἀλλὰ γενέσθαι μὲν ἐστίν ἄνδρα ἀγαθὸν
 χερσί τε καὶ ποσὶ καὶ νόφ τετράγωνον, ἀνευ ψόγου
 τετυγμένον, χαλεπὸν ἀλαθέως. οὕτω φαίνεται πρὸς **20**
 λόγον τὸ μὲν ἐμβεβλημένον καὶ τὸ ἀλαθέως ὀρθῶς
 ἐπ' ἐσχάτῳ κείμενον. καὶ τὰ ἐπιόντα πάντα τούτῳ
 μαρτυρεῖ, ὅτι οὕτως εἴρηται. πολλὰ μὲν γὰρ ἐστί καὶ
Β περὶ ἐκάστου τῶν ἐν τῷ ἄσματι εἰρημένων ἀποδείξαι
 ὡς εὖ πεποιήται· πάνυ γὰρ χαριέντως καὶ μεμελημένως **25**
 ἔχει· ἀλλὰ μακρὸν ἂν εἴη αὐτὸ οὕτω διελθεῖν. ἀλλὰ
 τὸν τύπον αὐτοῦ τὸν ὅλον διεξέλθωμεν καὶ τὴν βου-
 λησιν, ὅτι παντὸς μᾶλλον ἔλεγχός ἐστι τοῦ Πιττα-
 κείου ῥήματος διὰ παντὸς τοῦ ἄσματος.

XXX. Λέγει γὰρ μετὰ τοῦτο ὀλίγα διελθὼν, ὡς **30**
 ἂν εἰ λέγοι λόγον, ὅτι γενέσθαι μὲν ἄνδρα ἀγαθὸν χα-
 λεπὸν ἀλαθέως, οἷόν τε μέντοι ἐπὶ γε χρόνον τινα·

γενόμενον δὲ διαμένειν ἐν ταύτῃ τῇ ἔξει καὶ εἶναι ἀνδρα C
ἀγαθόν, ὡς σὺ λέγεις, ὦ Πιπτακέ, ἀδύνατον καὶ οὐκ
ἀνθρώπειον, ἀλλὰ θεὸς ἂν μόνος τοῦτο ἔχοι τὸ γέρας,

ἀνδρα δ' οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι,

5 ἢν ἂν ἀμήχανος συμφορὰ καθέλη.

τίνα οὖν ἀμήχανος συμφορὰ καθαιρεῖ ἐν πλοίου ἀρχῇ;
δῆλον ἔτι οὐ τὸν ἰδιώτην· ὁ μὲν γὰρ ἰδιώτης αἰεὶ καθή-
ρηται. ὥσπερ οὖν οὐ τὸν κείμενον τις ἂν καταβάλοι,
ἀλλὰ τὸν μὲν ἐστῶτά ποτε καταβάλοι ἂν τις ὥστε

10 κείμενον ποιῆσαι, τὸν δὲ κείμενον οὔ, οὕτω καὶ τὸν D
εὐμήχανον ὄντα ποτὲ ἀμήχανος ἂν συμφορὰ καθέλοι,
τὸν δὲ αἰεὶ ἀμήχανον ὄντα οὔ· καὶ τὸν κυβερνήτην
μέγας χειμῶν ἐπιπεσῶν ἀμήχανον ἂν ποιήσῃ, καὶ
γεωργὸν χαλεπῇ ὥρα ἐπελθοῦσα ἀμήχανον ἂν θείη,
15 καὶ ἰατρὸν ταῦτά ταῦτα. τῷ μὲν γὰρ ἐσθλῷ ἐγγωρεῖ
κακῷ γενέσθαι, ὥσπερ καὶ παρ' ἄλλου ποιητοῦ μαρτυ-
ρεῖται τοῦ εἰπόντος

αὐτὰρ ἀνὴρ ἀγαθὸς ποτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός·

τῷ δὲ κακῷ οὐκ ἐγγωρεῖ γενέσθαι, ἀλλ' αἰεὶ εἶναι E
20 ἀνάγκη. ὥστε τὸν μὲν εὐμήχανον καὶ σοφὸν καὶ
ἀγαθὸν ἐπειδὴν ἀμήχανος συμφορὰ καθέλη, οὐκ ἔστι
μὴ οὐ κακὸν ἔμμεναι· σὺ δὲ φῆς, ὦ Πιπτακέ, χα-
λεπὸν ἐσθλὸν ἔμμεναι· τὸ δ' ἔστι γενέσθαι μὲν χα-
λεπόν, δυνατὸν δὲ [ἐσθλόν], ἔμμεναι δὲ ἀδύνατον.

25 πράξας μὲν γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ' εἰ κακῶς.

τίς οὖν εἰς γράμματα ἀγαθὴ πράξις ἐστι, καὶ τίς ἀνδρα 34:5
ἀγαθὸν ποιεῖ εἰς γράμματα; δῆλον ἔτι ἢ τούτων μά-

θησις. τίς δὲ εὐπραγία ἀγαθὸν ἰατρὸν ποιεῖ; δῆλον
30 ὅτι ἢ τῶν καμνόντων τῆς θεραπείας μάθησις. κακὸς
δὲ κακῶς. τίς οὖν ἂν κακὸς ἰατρὸς γένοιτο; δῆλον
ὅτι ὦ πρῶτον μὲν ὑπάρχει ἰατρῷ εἶναι, ἔπειτα ἀγαθῷ

ιατρῶν. οὗτος γὰρ ἂν καὶ κακὸς γένοιτο, ἡμεῖς δὲ οἱ
 ιατρικῆς ἰδιῶται οὐκ ἂν ποτε γενοίμεθα κακῶς πρά-
 ξαντες οὔτε ἰατροὶ οὔτε τέκτονες οὔτε ἄλλο οὐδὲν τῶν
 Β τοιούτων ὅστις δὲ μὴ ἰατρὸς ἂν γένοιτο κακῶς πράξας,
 δῆλον ὅτι οὐδὲ κακὸς ἰατρός. οὕτω καὶ ὁ μὲν ἀγαθὸς 5
 ἀνὴρ γένοιτ' ἂν ποτε καὶ κακὸς ἢ ὑπὸ χρόνου ἢ ὑπὸ
 νόσου ἢ ὑπὸ ἄλλου τινὸς περιπτώματος—αὕτη γὰρ ^{αερα}
 μὴν ἐστὶ κακὴ πράξις, ἐπιστήμης στερηθῆναι—, ὁ δὲ
 κακὸς ἀνὴρ οὐκ ἂν ποτε γένοιτο κακός· ἔστι γὰρ αἰεὶ
 ἀλλ' εἰ μέλλει κακὸς γενέσθαι, δεῖ αὐτὸν πρότερον 10
 ἀγαθὸν γενέσθαι. ὥστε καὶ τοῦτο τοῦ ἄσματος πρὸς
 τοῦτο τέλνει, ὅτι εἶναι μὲν ἀνδρα ἀγαθὸν οὐχ οἷον τε
 C διατελοῦντα ἀγαθόν, γενέσθαι δὲ ἀγαθὸν οἷον τε, καὶ
 κακόν γε τὸν αὐτὸν τοῦτον ἐπὶ πλείστον δὲ καὶ
 ἄριστοι εἰσιν οὓς ἂν οἱ θεοὶ φιλῶσι. 15

XXXI. Ταῦτά τε οὖν πάντα πρὸς τὸν Πιττακὸν
 εἴρηται, καὶ τὰ ἐπιόντα γε τοῦ ἄσματος ἔτι μᾶλλον
 δηλοῖ. φησὶ γάρ·

Τοῦνεκεν οὐ ποτ' ἐγὼ τὸ μὴ γενέσθαι δυνατὸν
 διζήμενος κένεαν ἐς ἀπρακτον ἐλπίδα μοῖραν αἰῶνος 20 ^{τε}
 βαλέω,
 πανάμωμον ἀνθρωπον, εὐρυεδοῦς ὅσοι καρπὸν αἰνύ-
 μεθα χθονός.

ἔπειθ' ὑμῖν εὐρῶν ἀπαγγελέω,

D φησὶν· οὕτω σφόδρα καὶ δι' ὅλου τοῦ ἄσματος ἐπέξ- 25
 ἔρχεται τῷ τοῦ Πιττακοῦ ῥήματι.

πάντας δ' ἐπαίνημι καὶ φιλέω

ἐκῶν ὅστις ἔρδη

μηδὲν αἰσχρόν· ἀνάγκη δ' οὐδὲ θεοὶ μάχονται.

καὶ τοῦτ' ἐστὶ πρὸς τὸ αὐτὸ τοῦτο εἰρημένον· οὐ γὰρ 30
 οὕτως ἀπαίδευτος ἦν Σιμωνίδης, ὥστε τούτους φάναί

ἐπαινεῖν, ὅς ἂν ἐκὼν μηδὲν κακὸν ποιῇ, ὡς ὄντων
 τινῶν, οἳ ἐκόντες κακὰ ποιοῦσιν. ἐγὼ γὰρ σχεδὸν τι
 οἶμαι τοῦτο, ὅτι οὐδεὶς τῶν σοφῶν ἀνδρῶν ἡγείται οὐ-
 δένα ἀνθρώπων ἐκόντα ἐξαμαρτάνειν οὐδὲ αἰσχροῖα E
 5 τε καὶ κακὰ ἐκόντα ἐργάζεσθαι, ἀλλ' εὖ ἴσασιν ὅτι
 πάντες οἱ τὰ αἰσχροῖα καὶ κακὰ ποιοῦντες ἄκοντες
 ποιοῦσι. καὶ δὴ καὶ ὁ Σιμωνίδης οὐχ ὅς ἂν μὴ κακὰ
 ποιῇ ἐκὼν, τούτων φησὶν ἐπαινέτης εἶναι, ἀλλὰ περὶ
 ἑαυτοῦ λέγει τοῦτο τὸ ἐκὼν. ἡγείτο γὰρ ἀνδρα καλὸν
 10 κἀγαθὸν πολλάκις αὐτὸν ἐπαναγκάζειν φίλον τινὲ γί-
 γνεσθαι καὶ ἐπαινέτην, οἷον ἀνδρὶ πολλάκις συμβῆναι 346
 μητέρα ἢ πατέρα ἀλλόκοτον ἢ πατρίδα ἢ ἄλλο τι τῶν
 τοιούτων. τοὺς μὲν οὖν πονηροὺς, ὅταν τοιοῦτόν τι αὐ-
 τοῖς συμβῆ, ὥσπερ ἀσμένους ὄραν καὶ ψέγοντας ἐπι-
 15 δεικνύναι καὶ κατηγορεῖν τὴν πονηρίαν τῶν γονέων ἢ
 πατρίδος, ἵνα αὐτοῖς ἀμελοῦσιν αὐτῶν μὴ ἐγκαλῶσιν
 οἱ ἀνθρωποὶ μηδ' ὀνειδίξωσιν ὅτι ἀμελοῦσιν, ὥστε ἔτι B
 μᾶλλον ψέγειν τε αὐτοὺς καὶ ἔχθρας ἐκουσίους πρὸς
 ταῖς ἀναγκαίαις προστίθεσθαι· τοὺς δ' ἀγαθοὺς ἐπι-
 20 κρύπτεσθαι τε καὶ ἐπαινεῖν ἀναγκάζεσθαι, καὶ ἐάν τι
 ὀργισθῶσι τοῖς γονεῦσιν ἢ πατρίδι ἀδικηθέντες, αὐτοὺς
 ἑαυτοὺς παραμυθεῖσθαι καὶ διαλλάττεσθαι προσ-
 ναγκάζοντας ἑαυτοὺς φιλεῖν τοὺς ἑαυτῶν καὶ ἐπαινεῖν.
 πολλάκις δέ, οἶμαι, καὶ Σιμωνίδης ἡγήσατο καὶ αὐτὸς
 25 ἢ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινεῖσαι καὶ
 ἐγκωμιάσαι οὐχ ἐκὼν, ἀλλ' ἀναγκαζόμενος. ταῦτα δὴ C
 καὶ τῷ Πιπτακῷ λέγει ὅτι Ἐγὼ, ὦ Πιπτακέ, οὐ διὰ
 ταῦτά σε ψέγω, ὅτι εἰμὶ φιλόσοφος· ἐπεὶ
 ἔμονγ' ἐξαρκεῖ ὅς ἂν μὴ κακὸς ἢ
 30 μηδ' ἄγαν ἀπάλαμνος,
 εἰδώς τ' ὀνησῆπολιν δίκαιον, ὑγιῆς ἀνὴρ·
 οὐ μιν ἐγὼ μωμήσομαι·

οὐ γὰρ εἶμι φιλόμωμος·
 τῶν γὰρ ἡλιθίων ἀπειρῶν γενέθλα,
 ὥστ' εἴ τις χαιρεί ψέγων, ἐμπλησθεῖν ἂν ἐκείνους μεμ-
 φόμενος.

πάντα τοι καλά, τοῖσι τ' αἰσχρὰ μὴ μέμικται. 5

D οὐ τοῦτο λέγει, ὥσπερ ἂν εἰ ἔλεγε, πάντα τοι λευκά,
 οἷς μέλανα μὴ μέμικται· γελοῖον γὰρ ἂν εἶη πολλαχθ'·
 ἀλλ' ὅτι αὐτὸς καὶ τὰ μέσα ἀποδέχεται, ὥστε μὴ
 ψέγειν. καὶ οὐ ζητῶ, ἔφη, πανάμωμον ἄνθρωπον,
 εὐρυδεοῦς ἕσοι καρπὸν αἰνύμεθα χθονός· ἔπειθ' ὑμῖν 10
 εὐρῶν ἀπαγγελέω. ὥστε τούτου γ' ἔνεκα οὐδένα ἐπαι-
 νέσομαι, ἀλλὰ μοι ἔξαρκεῖ, ἂν ἦ μέσος καὶ μηδὲν

E τῇ φωνῇ ἐνταῦθα κέχρηται τῇ τῶν Μυτιληναίων, ὡς
 πρὸς Πιπτακὸν λέγων τὸ πάντας δὲ ἐπαίνημι καὶ 15
 φιλέω ἐκῶν (ἐνταῦθα δεῖ ἐν τῷ ἐκῶν διαλαβεῖν
 λέγοντα), ὅστις ἔρδη μηδὲν αἰσχρόν, ἄκων δ' ἔστιν
 οὗς ἐγὼ ἐπαινώ καὶ φιλῶ. σὲ οὖν, καὶ εἰ μέσως

347 ἔλεγες ἐπιεικῆ καὶ ἀληθῆ, ὦ Πιπτακέ, οὐκ ἂν ποτε
 ἔψεγον· νῦν δέ—σφύδρα γὰρ καὶ περὶ τῶν μεγίστων 20
 ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ἐγὼ
 ψέγω.

Ταῦτά μοι δοκεῖ, ὦ Πρόδικε καὶ Πρωταγόρα, ἦν
 δ' ἐγώ, Σιμωνίδης διανοούμενος πεποικέναι τοῦτο τὸ
 ἄσμα. 25

XXXII. Καὶ ὁ Ἴππίας, Εὐ μὲν μοι δοκεῖς, ἔφη,
 B ὦ Σώκρατες, καὶ σὺ περὶ τοῦ ἄσματος διεληλυθέναι·
 ἔστι μέντοι, ἔφη, καὶ ἐμοὶ λόγος περὶ αὐτοῦ εὐ ἔχων,
 ὃν ὑμῖν ἐπιδείξω, ἂν βούλησθε. Καὶ ὁ Ἀλκιβιάδης,
 Ναί, ἔφη, ὦ Ἴππία, εἰσαυθίς γε· νῦν δὲ δίκαιόν ἐστιν 30
 ἂ ὁμολογησάτην πρὸς ἀλλήλω Πρωταγόρας καὶ Σω-
 κράτης, Πρωταγόρας μὲν εἰ ἔτι βούλεται ἐρωτᾶν,

ἀποκρίνεσθαι Σωκράτη, εἰ δὲ δὴ βούλεται Σωκράτει
 ἀποκρίνεσθαι, ἐρωτᾶν τὸν ἕτερον. Καὶ ἐγὼ εἶπον
 Ἐπιτρέπω μὲν ἔγωγε Πρωταγόρα ὀπότερον αὐτῷ
 ἦδιον εἰ δὲ βούλεται, περὶ μὲν ἀσμάτων τε καὶ ἐπῶν C
 5 ἐάσωμεν, περὶ δὲ ὧν τὸ πρῶτον ἐγὼ σε ἠρώτησα, ὦ
 Πρωταγόρα, ἡδέως ἂν ἐπὶ τέλος ἔλθοιμι μετὰ σοῦ
 σκοπούμενος. καὶ γὰρ δοκεῖ μοι τὸ περὶ ποιήσεως
 διαλέγεσθαι ὁμοίωτατον εἶναι τοῖς συμποσίοις τοῖς τῶν
 φαῦλων καὶ ἀγοραίων ἀνθρώπων. καὶ γὰρ οὗτοι, διὰ
 10 τὸ μὴ δύνασθαι ἀλλήλοις δι' ἑαυτῶν συνεῖναι ἐν τῷ
 πότῳ μηδὲ διὰ τῆς ἑαυτῶν φωνῆς καὶ τῶν λογῶν
 τῶν ἑαυτῶν ὑπὸ ἀπαιδευσίας, τιμίας ποιούσι τὰς αὐ-
 λητριδας, πολλοῦ μισθούμενοι ἀλλοτρίαν φωνὴν τὴν D
 τῶν αὐλῶν, καὶ διὰ τῆς ἐκείνων φωνῆς ἀλλήλοις σύν-
 15 εῖσιν. ὅπου δὲ καλοὶ κἀγαθοὶ συμπόται καὶ πεπαι-
 δευμένοι εἰσίν, οὐκ ἂν ἴδοις οὔτ' αὐλητριδας οὔτε ὄρχη-
 στριδας οὔτε ψαλτρίας, ἀλλ' αὐτοὺς αὐτοῖς ἰκανοὺς
 ὄντας συνεῖναι ἄνευ τῶν λήρων τε καὶ παιδιῶν τούτων
 διὰ τῆς αὐτῶν φωνῆς, λέγοντάς τε καὶ ἀκούοντας ἐν
 20 μέρει ἑαυτῶν κοσμίως, κἂν πάνυ πολλὸν οἶνον πῖωσιν. E
 οὔτω δὲ καὶ αἱ τοιαῖδε συνουσίαι, ἐὰν μὲν λάβωνται
 ἀνδρῶν οἰοίπερ ἡμῶν οἱ πολλοὶ φασιν εἶναι, οὐδὲν
 δέονται ἀλλοτρίας φωνῆς οὐδὲ ποιητῶν, οὓς οὔτε
 ἀνερέσθαι οἶόν τ' ἐστὶ περὶ ὧν λέγουσιν, ἐπαγόμενοί
 25 τε αὐτοὺς οἱ πολλοὶ ἐν τοῖς λόγοις οἱ μὲν ταῦτά φασι
 τὸν ποιητὴν νοεῖν, οἱ δ' ἕτερα, περὶ πράγματος δια-
 λεγόμενοι ὁ ἀδυνατοῦσιν ἐξελέγξαι· ἀλλὰ τὰς μὲν
 τοιαύτας συνουσίας ἐῶσι χαίρειν, αὐτοὶ δ' ἑαυτοῖς
 σῖνεσι δι' ἑαυτῶν, ἐν τοῖς ἑαυτῶν λόγοις πείραν ἀλ- 348
 30 λήλων λαμβάνοντες καὶ διδόντες. τοὺς τοιούτους μοι
 δοκεῖ χρῆναι μᾶλλον μιμείσθαι ἐμέ τε καὶ σέ, κατα-
 θεμένους τοὺς ποιητὰς αὐτοὺς δι' ἡμῶν αὐτῶν πρὸς

ἀλλήλους τοὺς λόγους ποιεῖσθαι, τῆς ἀληθείας καὶ ἡμῶν αὐτῶν πείραν λαμβάνοντας. κὰν μὲν βούλη ἔτι ἐρωτᾶν, ἔτοιμός εἰμί σοι παρέχειν ἀποκρινόμενος· ἐὰν δὲ βούλη, σὺ ἐμοὶ παράσχεσ, περὶ ὧν μεταξὺ ἔπαυσά-
μεθα διεξιόντες, τούτοις τέλος ἐπιθεῖναι.

- B Λέγοντος οὖν ἐμοῦ ταῦτα καὶ τοιαῦτα ἄλλα οὐδὲν ἀπεσάφει ὁ Πρωταγόρας ὁπότερα ποιήσοι. εἶπεν οὖν ὁ Ἀλκιβιάδης πρὸς τὸν Καλλίαν βλέψας, ὦ Καλλία, δοκεῖ σοι, ἔφη, καὶ νῦν καλῶς Πρωταγόρας ποιεῖν, οὐκ ἐθέλων εἶτε δώσει λόγον εἶτε μὴ διασαφεῖν; ἐμοὶ γὰρ 10 οὐ δοκεῖ. ἀλλ' ἦτοι διαλεγέσθω ἢ εἰπέτω ὅτι οὐκ ἐθέλει διαλέγεσθαι, ἵνα τούτῳ μὲν ταῦτα συνειδῶμεν, Σωκράτης δὲ ἄλλῳ τῷ διαλέγῃται, ἢ ἄλλος ὅστις ἂν C βουλήται ἄλλῳ. Καὶ ὁ Πρωταγόρας αἰσχυρθεὶς, ὥς γέ μοι ἔδοξε, τοῦ τε Ἀλκιβιάδου ταῦτα λέγοντος καὶ 15 τοῦ Καλλίου δεομένου καὶ τῶν ἄλλων σχεδὸν τι τῶν παρόντων, μόγις προὔτραπετο εἰς τὸ διαλέγεσθαι καὶ ἐκέλευεν ἐρωτᾶν αὐτὸν ὡς ἀποκρινούμενος.

XXXIII. Εἶπον δὴ ἐγὼ, ὦ Πρωταγόρα, μὴ οἶου διαλέγεσθαι μέ σοι ἄλλο τι βουλόμενον ἢ ἂ αὐτὸς 20 ἀπορῶ ἐκάστοτε, ταῦτα διασκέψασθαι. ἡγοῦμαι γὰρ πάνυ λέγειν τι τὸν Ὅμηρον τὸ

- D σὺν τε δὺ ἔρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν.
εὐπορώτεροι γὰρ πως ἅπαντές ἐσμεν οἱ ἄνθρωποι πρὸς ἅπαν ἔργον καὶ λόγον καὶ διανόημα· μούνος δ' εἴπερ 25 τε νοήσῃ, αὐτίκα περιωὴν ζητεῖ ὅτῳ ἐπιδείξῃται καὶ μεθ' ὅτου βεβαιώσῃται, ἕως ἂν ἐντύχῃ. ὥσπερ καὶ ἐγὼ ἔνεκα τούτου σοὶ ἡδέως διαλέγομαι μᾶλλον ἢ E ἄλλῳ τινί, ἡγοῦμενος σὲ βέλτιστ' ἂν ἐπισκέψασθαι καὶ περὶ τῶν ἄλλων, περὶ ὧν εἰκὸς σκοπεῖσθαι τὸν 30 ἐπιεικῆ, καὶ δὴ καὶ περὶ ἀρετῆς. τίνα γὰρ ἄλλον ἢ σέ; ὅς γε. οὐ μόνον αὐτὸς οἶε καλὸς κἀγαθὸς εἶναι,

- ὥσπερ τινὲς ἄλλοι αὐτοὶ μὲν ἐπιεικῆς εἰσιν, ἄλλους δὲ οὐ δύνανται ποιεῖν· σὺ δὲ καὶ αὐτὸς ἀγαθὸς εἶ καὶ ἄλλους οἷός τ' εἶ ποιεῖν ἀγαθούς, καὶ οὕτω πεπίστευκας σαυτῷ, ὥστε καὶ ἄλλων ταύτην τὴν τέχνην ἀποκρυπτο-
- 5 μένων σὺ γ' ἀναφανδὸν σεαυτὸν ὑποκηρυξάμενος εἰς πάντας τοὺς Ἕλληνας, σοφιστὴν ἐπονομάσας, σεαυτὸν 349 ἀπέφηνας παιδεύσεως καὶ ἀρετῆς διδάσκαλον, πρῶτος τοῦτου μισθὸν ἀξιώσας ἄρυσσθαι. πῶς οὖν οὐ σὲ χρῆν παρακαλεῖν ἐπὶ τὴν τούτων σκέψιν καὶ ἐρωτᾶν
- 10 καὶ ἀνακοινοῦσθαι; οὐκ ἔσθ' ὅπως οὐ. καὶ νῦν δι' ἐγὼ ἐκείνα, ἅπερ τὸ πρῶτον ἠρώτων περὶ τούτων, πάλιν ἐπιθυμῶ ἐξ ἀρχῆς τὰ μὲν ἀναμνησθῆναι παρὰ σοῦ, B τὰ δὲ συνδιασκέψασθαι. ἦν δέ, ὡς ἐγῶμαι, τὸ ἐρώτημα τόδε· σοφία καὶ σωφροσύνη καὶ ἀνδρεία καὶ
- 15 δικαιοσύνη καὶ ὁσιότης, πότερον ταῦτα, πέντε ὄντα ὀνόματα, ἐπὶ ἐνὶ πράγματι ἐστίν, ἢ ἐκάστῳ τῶν ὀνομάτων τούτων ὑπόκειται τις ἴδιος οὐσία καὶ πρᾶγμα ἔχον ἑαυτοῦ δύναμιν ἕκαστον, οὐκ ὄν οἶον τὸ ἕτερον αὐτῶν τὸ ἕτερον; ἔφησθα οὖν σὺ οὐκ ὀνόματα ἐπὶ ἐνὶ
- 20 εἶναι, ἀλλὰ ἕκαστον ἰδίῳ πράγματι τῶν ὀνομάτων τούτων ἐπικεῖσθαι, πάντα δὲ ταῦτα μόρια εἶναι ἀρετῆς, οὐχ ὡς τὰ τοῦ χρυσοῦ μόρια ὁμοιά ἐστίν ἀλλήλοις καὶ τῷ ὄλῳ, οὐ μόριά ἐστίν, ἀλλ' ὡς τὰ τοῦ προσώπου μόρια καὶ τῷ ὄλῳ, οὐ μόριά ἐστίν, καὶ ἀλλήλοις ἀνό-
- 25 μοια, ἰδίαν ἕκαστα δύναμιν ἔχοντα. ταῦτα εἰ μὲν σοι δοκεῖ ἔτι ὥσπερ τότε, φάθι· εἰ δὲ ἄλλως πως, τοῦτο διάρिसαι, ὡς ἔγωγε οὐδὲν σοι ὑπόλογον τίθεμαι, ἐάν πη ἄλλη νῦν φήσῃς· οὐ γὰρ ἂν θαυμάζοιμι, εἰ τότε ἀποπειρώμενός μου ταῦτα ἔλεγες.
- 30 XXXIV. Ἄλλ' ἐγὼ σοι, ἔφη, λέγω, ὦ Σάκρατες, D ὅτι ταῦτα πάντα μόρια μὲν ἐστίν ἀρετῆς, καὶ τὰ μὲν τέτταρα αὐτῶν ἐπιεικῶς παραπλήσια ἀλλήλοις ἐστίν,

ἢ δὲ ἀνδρεία πάνυ πολὺ διαφέρουν πάντων τούτων, ὧδε
 δὲ γινώσκει, ὅτι ἐγὼ ἀληθῆ λέγω· εὐρήσεις γὰρ πολλοὺς
 τῶν ἀνθρώπων ἀδικωτάτους μὲν ὄντας καὶ ἀνοσιωτά-
 τούς καὶ ἀκολαστοτάτους καὶ ἀμαθεστάτους, ἀνδρειο-
 τάτους δὲ διαφερόντως. Ἐχε δὴ, ἔφη ἐγὼ· ἄξιον γὰρ 5
 τοι ἐπισκέψασθαι ὃ λέγεις· πότερον τοὺς ἀνδρείους
 Ε θαρραλέους λέγεις, ἢ ἄλλο τι; Καὶ ἴτας γε, ἔφη, ἐφ'
 ἃ οἱ πολλοὶ φοβούνται ἵεναι. Φέρε δὴ, τὴν ἀρετὴν
 καλὸν τι φῆς εἶναι, καὶ ὡς καλοῦ ὄντος αὐτοῦ σὺ διδά-
 σκαλον σαυτὸν παρέχεις; Κάλλιστον μὲν οὖν, ἔφη, 10
 εἰ μὴ μαινομαί γε. Πότερον οὖν, ἦν δ' ἐγὼ, τὸ μὲν τι
 αὐτοῦ αἰσχρὸν, τὸ δὲ τι καλόν, ἢ ὅλον καλόν; Ὅλον
 που καλόν ὡς ὅλον τε μάλιστα. Οἴσθα οὖν, τίνες εἰς
 15 τὰ φρέατα κολυμβῶσι θαρραλέως; Ἐγωγε, ὅτι οἱ
 κολυμβηταί. Πότερον διότι ἐπίστανται, ἢ δι' ἄλλο 15
 τι; Ὅτι ἐπίστανται. Τίνες δὲ ἀπὸ τῶν ἵππων πολε-
 μῶν θαρραλέοι εἰσὶ; πότερον οἱ ἵππικοί, ἢ οἱ ἄφιπποι;
 Οἱ ἵππικοί. Τίνες δὲ πέλτας ἔχοντες; οἱ πελταστι-
 κοί, ἢ οἱ μῆ; Οἱ πελταστικοί. καὶ τὰλλά γε πάντα,
 εἰ τοῦτο ζητεῖς, ἔφη, οἱ ἐπιστήμονες τῶν μὴ ἐπισταμέ- 20
 Β νων θαρραλεώτεροί εἰσι, καὶ αὐτοὶ ἑαυτῶν, ἐπειδὴν
 μάθωσιν, ἢ πρὶν μαθεῖν. Ἦδη δὲ τινας ἐόρακας, ἔφη,
 πάντων τούτων ἀνεπιστήμονας ὄντας, θαρροῦντας δὲ
 πρὸς ἕκαστα τούτων; Ἐγωγε, ἢ δ' ὅς, καὶ λίαν γε
 θαρροῦντας. Οὐκοῦν οἱ θαρραλέοι οὗτοι καὶ ἀνδρείοι 25
 εἰσιν; Αἰσχρὸν μὲντ' ἂν, ἔφη, εἴη ἡ ἀνδρεία· ἐπεὶ
 οὗτοι γε μαινώμενοί εἰσι. Πῶς οὖν, ἔφη ἐγὼ, λέγεις
 τοὺς ἀνδρείους; οὐχὶ τοὺς θαρραλέους εἶναι; Καὶ νῦν
 γ', ἔφη. Οὐκοῦν οὗτοι, ἦν δ' ἐγὼ, οἱ οὕτω θαρραλέοι
 C ὄντες οὐκ ἀνδρείοι, ἀλλὰ μαινώμενοι φαίνονται; καὶ 30
 ἐκεῖ αὖ οἱ σοφώτατοι οὗτοι καὶ θαρραλεώτατοί εἰσι,
 θαρραλεώτατοι δὲ ὄντες ἀνδρείοτατοι; καὶ κατὰ τοῦ-

τον τὸν λόγον ἢ σοφία ἂν ἀνδρεία εἴη; Οὐ καλῶς,
 ἔφη, μνημονεύεις, ὦ Σώκратες, ἀ ἔλεγόν τε καὶ ἀπεκρι-
 νόμην σοι. ἔγωγε ἐρωτηθεὶς ὑπὸ σοῦ, εἰ οἱ ἀνδρεῖοι
 θαρραλέοι εἰσίν, ὡμολόγησα· εἰ δὲ καὶ οἱ θαρραλέοι D
 5 ἀνδρεῖοι, οὐκ ἠρωτήθην· εἰ γὰρ με τότε ἤρου, εἶπον ἂν,
 ὅτι οὐ πάντες. τοὺς δὲ ἀνδρείους ὡς οὐ θαρραλέοι
 εἰσὶ, τὸ ἕμὸν ὁμολόγημα, οὐδαμοῦ ἐπέδειξας, ὡς οὐκ
 ὀρθῶς ὡμολόγησα. ἔπειτα τοὺς ἐπισταμένους αὐτοὺς
 10 ἑαυτῶν θαρραλεωτέρους ὄντας ἀποφαίνεις καὶ μὴ ἐπι-
 σταμένων ἄλλων, καὶ ἐν τούτῳ οἶε τὴν ἀνδρείαν καὶ
 τὴν σοφίαν ταῦτόν εἶναι. τούτῳ δὲ τῷ τρόπῳ μετιῶν
 καὶ τὴν ἰσχὺν οἰηθείης ἂν εἶναι σοφίαν. πρῶτον μὲν
 γὰρ εἰ οὕτω μετιῶν ἔροίό με, εἰ οἱ ἰσχυροὶ δυνατοὶ εἰσι,
 φαίην ἂν ἔπειτα, εἰ οἱ ἐπιστάμενοι παλαίειν δυνατῶ- E
 15 τεροὶ εἰσι τῶν μὴ ἐπισταμένων παλαίειν καὶ αὐτοὶ
 αὐτῶν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν, φαίην ἂν
 ταῦτα δὲ ἔμοῦ ὁμολογήσαντος, ἐξείη ἂν σοι χρωμένῳ
 τοῖς αὐτοῖς τεκμηρίοις τούτοις λέγειν, ὡς κατὰ τὴν
 ἐμὴν ὁμολογίαν ἢ σοφία ἐστὶν ἰσχύς. ἐγὼ δὲ οὐδαμοῦ
 20 οὐδ' ἐνταῦθα ὁμολογῶ τοὺς δυνατοὺς ἰσχυροὺς εἶναι,
 τοὺς μέντοι ἰσχυροὺς δυνατούς· οὐ γὰρ ταῦτόν εἶναι 351
 δύνάμιν τε καὶ ἰσχύν, ἀλλὰ τὸ μὲν καὶ ἀπὸ ἐπιστήμης
 γίγνεσθαι, τὴν δύνάμιν, καὶ ἀπὸ μανίας τε καὶ ἀπὸ
 θυμοῦ, ἰσχὺν δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν σωμα-
 25 των. οὕτω δὲ κακεῖ οὐ ταῦτόν εἶναι θάρσος τε καὶ
 ἀνδρείαν. ὥστε συμβαίνει τοὺς μὲν ἀνδρείους θαρρα-
 λέους εἶναι, μὴ μέντοι τοὺς γε θαρραλέους ἀνδρείους
 πάντας· θάρσος μὲν γὰρ καὶ ἀπὸ τέχνης γίγνεται ἀν- B
 θρώποις καὶ ἀπὸ θυμοῦ τε καὶ ἀπὸ μανίας, ὥσπερ ἢ
 30 δύνάμεις, ἀνδρεία δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν
 ψυχῶν γίγνεται.

XXXV. Λέγεις δὲ τινὰς, ἔφην, ὃ Πρωταγόρα,

τῶν ἀνθρώπων εὖ ζῆν, τοὺς δὲ κακῶς; Ἔφη. Ἄρ' οὖν δοκεῖ σοι ἀνθρώπος ἂν εὖ ζῆν, εἰ ἀνιώμενός τε καὶ ὀδυνώμενος ζῆν; Οὐκ ἔφη. Τί δ', εἰ ἠδέως βίους τὸν βίον τελευτήσκειν, οὐκ εὖ ἂν σοι δοκοῖ οὕτω βεβιω-
 C κέναι; Ἔμοιγ', ἔφη. Τὸ μὲν ἄρα ἠδέως ζῆν ἀγαθόν, 5 τὸ δ' ἀηδῶς κακόν. Εἵπερ τοῖς καλοῖς γ', ἔφη, ζῆν ἠδόμενος. Τί δὴ, ὦ Πρωταγόρα; μὴ καὶ σὺ, ὥσπερ οἱ πολλοί, ἠδέα ἅττα καλεῖς κακὰ καὶ ἀνιαρὰ ἀγαθὰ; ἐγὼ γὰρ λέγω, καθ' ὃ ἠδέα ἐστίν, ἄρα κατὰ τοῦτο οὐκ ἀγαθὰ, μὴ εἴ τι ἀπ' αὐτῶν ἀποβήσεται ἄλλο; καὶ 10 αὐθις αὐτὰ ἀνιαρὰ ὡσαύτως οὕτως οὐ καθ' ὅσον ἀνιαρὰ, κακὰ; Οὐκ οἶδα, ὦ Σώκρατες, ἔφη, ἀπλῶς οὐ-
 D τως, ὡς σὺ ἐρωτᾷς, εἰ ἐμοὶ ἀποκριτέον ἐστίν, ὡς τὰ ἠδέα τε ἀγαθὰ ἐστίν ἅπαντα καὶ τὰ ἀνιαρὰ κακὰ· ἀλλὰ μοι δοκεῖ οὐ μόνον πρὸς τὴν νῦν ἀπόκρισιν ἐμοὶ 15 ἀσφαλέστερον εἶναι ἀποκρίνασθαι, ἀλλὰ καὶ πρὸς πάντα τὸν ἄλλον βίον τὸν ἐμὸν, ὅτι ἐστι μὲν ἅ τῶν ἠδέων οὐκ ἐστίν ἀγαθὰ, ἐστὶ δ' αὐτὰ καὶ ἅ τῶν ἀνιαρῶν οὐκ ἐστὶ κακὰ, ἐστὶ δ' ἅ ἐστὶ, καὶ τρίτον ἅ οὐδέτερα, οὔτε κακὰ οὔτ' ἀγαθὰ. Ἡδέα δὲ καλεῖς, ἦν δ' ἐγώ, 20 οὐ τὰ ἠδονῆς μετέχοντα ἢ ποιούντα ἠδονῆν; Πάνυ γ',
 E ἔφη. Τοῦτο τοίνυν λέγω, καθ' ὅσον ἠδέα ἐστίν, εἰ οὐκ ἀγαθὰ; τὴν ἠδονῆν αὐτὴν ἐρωτῶν εἰ οὐκ ἀγαθόν ἐστίν. Ὡσπερ σὺ λέγεις, ἔφη, ἐκάστοτε, ὦ Σώκρατες, σκο-
 πώμεθα αὐτὸ, καὶ ἐὰν μὲν πρὸς λόγον δοκῆ εἶναι τὸ 25 σκέμμα καὶ τὸ αὐτὸ φαίνεται ἠδύ τε καὶ ἀγαθόν, συγ-
 χωρησόμεθα· εἰ δὲ μή, τότε ἤδη ἀμφισβητήσομεν. Πότερον οὖν, ἦν δ' ἐγώ, σὺ βούλει ἠγεμονεύειν τῆς σκέψεως, ἢ ἐγὼ ἠγῶμαι; Δίκαιος, ἔφη, σὺ ἠγείσθαι· σὺ γὰρ καὶ κατάρχεις τοῦ λόγου. Ἄρ' οὖν, ἦν δ' ἐγώ, 30
 352 τῆδέ πη καταφανὲς ἂν ἡμῖν γένοιτο; ὥσπερ εἴ τις ἀνθρώπων σκοπῶν ἐκ τοῦ εἶδους ἢ πρὸς ὑγίειαν ἢ πρὸς

ἄλλο τι τῶν τοῦ σώματος ἔργων, ἰδὼν τὸ πρόσωπον
 καὶ τὰς χεῖρας ἄκρας εἶποι, Ἴθι δὴ μοι ἀποκαλύψας
 καὶ τὰ στήθη καὶ τὸ μετάφρενον ἐπίδειξον, ἵνα ἐπι-
 σκέψωμαι σαφέστερον καὶ ἐγὼ τοιοῦτόν τι ποθῶ πρὸς
 5 τὴν σκέψιν θεασάμενος, ὅτι οὕτως ἔχεις πρὸς τὸ ἀγα-
 θὸν καὶ τὸ ἡδύ, ὡς φῆς, δέομαι τοιοῦτόν τι εἰπεῖν, Ἴθι
 δὴ μοι, ὦ Πρωταγόρα, καὶ τόδε τῆς διανοίας ἀποκά- B
 λυψον, πῶς ἔχεις πρὸς ἐπιστήμην; πότερον καὶ τοῦτό
 σοι δοκεῖ ὡσπερ τοῖς πολλοῖς ἀνθρώποις, ἢ ἄλλως;
 10 δοκεῖ δὲ τοῖς πολλοῖς περὶ ἐπιστήμης τοιοῦτόν τι, οὐκ
 ἰσχυρόν, οὐδ' ἡγεμονικόν, οὐδ' ἀρχικόν εἶναι οὐδὲ ὡς
 περὶ τοιοῦτου αὐτοῦ ὄντος διανοοῦνται, ἀλλ' ἐνούσης
 πολλακίς ἀνθρώπῳ ἐπιστήμης, οὐ τὴν ἐπιστήμην αὐ-
 τοῦ ἀρχεῖν, ἀλλ' ἄλλο τι, τοτὲ μὲν θυμόν, τοτὲ δὲ
 15 ἡδονήν, τοτὲ δὲ λύπην, ἐνίστε δὲ ἔρωτα, πολλακίς δὲ
 φόβον, ἀτεχνῶς διανοούμενοι περὶ τῆς ἐπιστήμης, ὡσ-
 περ περὶ ἀνδραπόδου, περιελκομένης ὑπὸ τῶν ἄλλων C
 ἀπάντων. ἄρ' οὖν καὶ σοὶ τοιοῦτόν τι περὶ αὐτῆς
 δοκεῖ, ἢ καλόν τε εἶναι ἢ ἐπιστήμη καὶ οἶον ἀρχεῖν
 20 τοῦ ἀνθρώπου, καὶ ἐάνπερ γιγνώσκῃ τις τὰγαθὰ καὶ
 τὰ κακά, μὴ ἂν κρατηθῆναι ὑπὸ μηδενός, ὥστε ἄλλ'
 ἄττα πράττειν ἢ ἂ ἂν ἢ ἐπιστήμη κελεύῃ, ἀλλ' ἰκα-
 νήν εἶναι τὴν φρόνησιν βοηθεῖν τῷ ἀνθρώπῳ; Καὶ
 δοκεῖ, ἔφη, ὡσπερ σὺ λέγεις, ὦ Σώκρατες, καὶ ἅμα,
 25 εἶπερ τῷ ἄλλῳ, αἰσχρόν ἐστι καὶ ἐμοὶ σοφίαν καὶ D
 ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον φάναι εἶναι
 τῶν ἀνθρωπείων πραγμάτων. Καλῶς γε, ἔφη ἐγώ,
 σὺ λέγων καὶ ἀληθῆ. οἶσθα οὖν ὅτι οἱ πολλοὶ τῶν
 ἀνθρώπων ἐμοὶ τε καὶ σοὶ οὐ πείθονται, ἀλλὰ πολλοὺς
 30 φασὶ γιγνώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν,
 ἔξον αὐτοῖς, ἀλλὰ ἄλλα πράττειν; καὶ ὅσους δὴ ἐγὼ
 ἠρόμην, ὅ τι ποτὲ αἰτίον ἐστὶ τούτου, ὑπὸ ἡδονῆς φασιν

ἡττωμένους ἢ λύπης ἢ ὧν νῦν δὴ ἐγὼ ἔλεγον, ὑπὸ τινος τοιῦτων κρατουμένους ταῦτα ποιεῖν τοὺς ποιούντας. Πολλὰ γὰρ οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ἄλλα οὐκ ὀρθῶς λέγουσιν οἱ ἄνθρωποι. Ἴθι δὴ μετ' ἐμοῦ ἐπιχειρήσον πείθειν τοὺς ἀνθρώπους καὶ διδάσκειν ὃ ἐστίν 5
 353 αὐτοῖς τοῦτο τὸ πάθος, ὃ φασιν ὑπὸ τῶν ἡδονῶν ἡττᾶσθαι καὶ οὐ πράττειν διὰ ταῦτα τὰ βέλτιστα, ἐπεὶ γινώσκουν γε αὐτά. ἴσως γὰρ ἂν, λεγόντων ἡμῶν, ὅτι Οὐκ ὀρθῶς λέγετε, ὦ ἄνθρωποι, ἀλλὰ ψεύδεσθε, ἔρουτ' ἂν ἡμᾶς. Ὡ Πρωταγόρα τε καὶ Σώκρατες, εἰ 10
 μὴ ἐστὶ τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, ἀλλὰ τί ποτ' ἐστὶ, καὶ τί ὑμεῖς αὐτό φατε εἶναι; εἶπατον ἡμῖν. Τί δέ, ὦ Σώκρατες, δεῖ ἡμᾶς σκοπεῖσθαι τὴν τῶν πολλῶν δόξαν ἀνθρώπων, οἳ ὅ τι ἂν τύχωσι, τοῦτο λέγου-
 B σιν; Οἶμαι, ἦν δ' ἐγώ, εἶναι τι ἡμῖν τοῦτο πρὸς τὸ 15
 ἐξευρεῖν περὶ ἀνδρείας, πρὸς τὰλλα μόρια τὰ τῆς ἀρετῆς πῶς ποτ' ἔχει. εἰ οὖν σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν, ἐμὲ ἡγήσασθαι, ἢ οἶμαι ἂν ἔγωγε κάλλιστα φανερόν γενέσθαι, ἔπου' εἰ δὲ μὴ βούλει, εἴ σοι φίλον, ἐὼ χαίρειν. Ἄλλ', ἔφη, ὀρθῶς λέγεις· καὶ πέ- 20
 ραινε, ὥσπερ ἤρξω.

XXXVI. Πάλιν τοίνυν, ἔφην ἐγώ, εἰ ἔροιτο ἡμᾶς,
 C Τί οὖν φατέ τοῦτο εἶναι, ὃ ἡμεῖς ἡττω εἶναι τῶν ἡδονῶν ἐλέγομεν; εἶποιμ' ἂν ἔγωγε πρὸς αὐτοὺς ὡδί· Ἄκούετε δὴ· πειρασόμεθα γὰρ ὑμῖν ἐγὼ τε καὶ Πρω- 25
 ταγόρας φράσαι. ἄλλο τι γάρ, ὦ ἄνθρωποι, φατέ ὑμῖν τοῦτο γίνεσθαι ἐν τοῖσδε; οἶον πολλὰκις ὑπὸ σίτων καὶ ποτῶν καὶ ἀφροδισίων κρατούμενοι ἡδέων ὄντων, γινώσκοντες ὅτι πονηρά ἐστίν, ὕμους αὐτὰ πράττειν; Φαίεν ἂν. Οὐκοῦν ἐροίμεθ' ἂν αὐτοὺς ἐγὼ 30
 D τε καὶ σὺ πάλιν, Πονηρὰ δὲ αὐτὰ πῆ φατε εἶναι; πότερον ὅτι τὴν ἡδονὴν ταύτην ἐν τῷ παραχρήμα παρεχει

καὶ ἡδὺ ἐστιν ἕκαστον αὐτῶν, ἢ ἕτι εἰς τὸν ὕστερον
χρόνον νόσους τε ποιεῖ καὶ πενίας καὶ ἄλλα τοιαῦτα
πολλὰ παρασκευάζει; ἢ καὶ εἴ τι τούτων εἰς τὸ ὕστε-
ρον μηδὲν παρασκευάζει, χαίρειν δὲ μόνον ποιεῖ, ὅμως
5 δ' ἂν κακὰ ἦν, ὅτι μαθόντα χαίρειν ποιεῖ καὶ ὄπρουν;
ἀρ' οἴομεθα ἂν αὐτούς, ὦ Πρωταγόρα, ἄλλο τι ἀπο-
κρίνασθαι, ἢ ὅτι οὐ κατὰ τὴν αὐτῆς τῆς ἡδονῆς τῆς
παραχρῆμα ἐργασίαν κακὰ ἐστιν, ἀλλὰ διὰ τὰ ὕστε- E
ρον γιγνόμενα, νόσους τε καὶ τᾶλλα; Ἐγὼ μὲν οἶμαι,
10 ἔφη ὁ Πρωταγόρας, τοὺς πολλοὺς ἂν ταῦτα ἀποκρί-
νασθαι. Οὐκοῦν νόσους ποιοῦντα ἀνίας ποιεῖ, καὶ πε-
νίας ποιοῦντα ἀνίας ποιεῖ; ὁμολογοῖεν ἂν, ὡς ἐγῶ
μαι. Συνέφη ὁ Πρωταγόρας. Οὐκοῦν φαίνεται, ὦ
ἄνθρωποι, ὑμῖν, ὡς φαμεν ἐγὼ τε καὶ Πρωταγόρας, δι'
15 οὐδὲν ἄλλο ταῦτα κακὰ ὄντα ἢ διότι εἰς ἀνίας τε ἀπο-
τελευτᾷ καὶ ἄλλων ἡδονῶν ἀποστερεῖ;—ὁμολογοῖεν 354
ἂν. Συνεδόκει ἡμῖν ἀμφοῖν. Οὐκοῦν πάλιν ἂν αὐ-
τοὺς τὸ ἐναντίον εἰ ἐροίμεθα, ὦ ἄνθρωποι, οἱ λέγον-
τες αὐτὰ ἀγαθὰ ἀνιὰρὰ εἶναι, ἀρα οὐ τὰ τοιαῦτα λέγετε,
20 οἷον τὰ τε γυμνάσια καὶ τὰς στρατείας καὶ τὰς ὑπὸ
τῶν ἰατρῶν θεραπείας τὰς διὰ καύσεών τε καὶ τομῶν
καὶ φαρμακειῶν καὶ λιμοκτονιῶν γιγνόμενας, ὅτι ταῦτα
ἀγαθὰ μὲν ἐστιν, ἀνιὰρὰ δέ; φαῖεν ἂν. Συνεδόκει.
Πότερον οὖν κατὰ τὸδε ἀγαθὰ αὐτὰ καλεῖτε, ὅτι ἐν B
25 τῷ παραχρῆμα ὀδύνας τὰς ἐσχάτας παρέχει καὶ ἀλ-
γηδόνας, ἢ ὅτι εἰς τὸν ὕστερον χρόνον ὑγιεῖαι τε ἀπ'
αὐτῶν γίγνονται καὶ εὐεξία τῶν σωμάτων καὶ τῶν
πόλεων σωτηρία καὶ ἄλλων ἀρχαὶ καὶ πλοῦτοι;
φαῖεν ἂν, ὡς ἐγῶμαι. Συνεδόκει. Ταῦτα δὴ ἀγαθὰ
30 ἐστὶ δι' ἄλλο τι ἢ ὅτι εἰς ἡδονὰς ἀποτελευτᾷ καὶ
λυπῶν ἀπαλλαγῆς τε καὶ ἀποτροπᾶς; ἢ ἔχετε τι
ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ C

καλείτε, ἀλλ' ἢ ἡδονάς τε καὶ λύπας; οὐκ ἂν φαίεν, ὡς ἐγώ μαι. Οὐδ' ἐμοὶ δοκεῖ, ἔφη ὁ Πρωταγόρας. Οὐκοῦν τὴν μὲν ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν, τὴν δὲ λύπην φεύγετε ὡς κακόν; Συνεδόκει. Τοῦτ' ἄρα ἡγείσθ' εἶναι κακόν, τὴν λύπην, καὶ ἀγαθόν, τὴν ἡδονήν, 5 ἐπεὶ καὶ αὐτὸ τὸ χαίρειν τότε λέγετε κακὸν εἶναι, ὅταν μείζονων ἡδονῶν ἀποστερῇ ἢ ὅσας αὐτὸ ἔχει, ἢ λύπας

D μείζους παρασκευάζῃ τῶν ἐν αὐτῷ ἡδονῶν ἐπεὶ εἰ κατ' ἄλλο τι αὐτὸ τὸ χαίρειν κακὸν καλείτε καὶ εἰς ἄλλο τι τέλος ἀποβλέψαντες, ἔχοιτε ἂν καὶ ἡμῖν εἰπεῖν. ἀλλ' 10 οὐχ ἔξετε. Οὐδ' ἐμοὶ δοκοῦσιν, ἔφη ὁ Πρωταγόρας. Ἄλλο τι οὖν πάλιν καὶ περὶ αὐτοῦ τοῦ λυπεῖσθαι ὁ αὐτὸς τρόπος; τότε καλείτε αὐτὸ τὸ λυπεῖσθαι ἀγαθόν, ὅταν ἢ μείζους λύπας τῶν ἐν αὐτῷ οὐσῶν ἀπαλλάττῃ ἢ μείζους ἡδονάς τῶν λυπῶν παρασκευάζῃ; ἐπεὶ 15 εἰ πρὸς ἄλλο τι τέλος ἀποβλέπετε, ὅταν καλῆτε αὐτὸ τὸ λυπεῖσθαι ἀγαθόν, ἢ πρὸς ὃ ἐγὼ λέγω, ἔχετε ἡμῖν

E εἰπεῖν. ἀλλ' οὐχ ἔξετε. Ἀληθῆ, ἔφη, λέγεις, ὁ Πρωταγόρας. Πάλιν τοίνυν, ἔφην ἐγώ, εἰ με ἀνέροισθε, ὡ ἄνθρωποι, Τίνος οὖν δήποτε ἔνεκα πολλὰ περὶ τούτου 20 λέγεις καὶ πολλαχῆ; συγγιγνώσκετέ μοι, φαίην ἂν ἔγωγε. πρῶτον μὲν γὰρ οὐ ῥάδιον ἀποδείξει, τί ἔστι ποτὲ τοῦτο ὃ ὑμεῖς καλείτε τῶν ἡδονῶν ἦττω εἶναι; ἔπειτα ἐν τούτῳ εἰσὶ πᾶσαι αἱ ἀποδείξεις. ἀλλ' ἔτι 355 καὶ νῦν ἀναθέσθαι ἔξεστί, εἴ πη ἔχετε ἄλλο τι φάναι 25 εἶναι τὸ ἀγαθόν ἢ τὴν ἡδονήν, ἢ τὸ κακὸν ἄλλο τι ἢ τὴν ἀνίαν, ἢ ἀρκεῖ ὑμῖν τὸ ἡδέως καταβιῶναι τὸν βίον ἄνευ λυπῶν; εἰ δὲ ἀρκεῖ, καὶ μὴ ἔχετε μηδὲν ἄλλο φάναι εἶναι ἀγαθόν ἢ κακόν, ὃ μὴ εἰς ταῦτα τελευτᾷ, τὸ μετὰ τοῦτο ἀκούετε. φημί γὰρ ὑμῖν τούτου οὕτως ἔχοντος 30 γελοῖον τὸν λόγον γίνεσθαι, ὅταν λέγητε, ὅτι πολλὰ κίς γυγνώσκων τὰ κακὰ ἄνθρωπος ὅτι κακὰ ἔστιν, ὅμως

πράττει αὐτά, ἐξὸν μὴ πράττειν, ὑπὸ τῶν ἡδονῶν ἀγόμενος καὶ ἐκπληττόμενος· καὶ αὖθις αὐτὸ λέγετε ὅτι B
 γιγνώσκων ὁ ἄνθρωπος τὰγαθὰ πράττειν οὐκ ἐθέλει
 διὰ τὰς παραχρήμα ἡδονάς, ὑπὸ τούτων ἡττώμενος.

- 5 XXXVII. Ὡς δὲ ταῦτα γελοῖά ἐστι, κατάδηλον
 ἔσται, ἐὰν μὴ πολλοῖς ὀνόμασι χρώμεθα ἄρα, ἡδεῖ τε
 καὶ ἀνιαρῶ καὶ ἀγαθῶ καὶ κακῶ, ἀλλ' ἐπειδὴ δύο ἐφά-
 νη ταῦτα, δυοῖν καὶ ὀνόμασι προσαγορεύομεν αὐτά,
 πρῶτον μὲν ἀγαθῶ καὶ κακῶ, ἔπειτ' αὖθις ἡδεῖ τε καὶ
 10 ἀνιαρῶ. θέμενοι δὴ οὕτω λέγωμεν ὅτι γιγνώσκων ὁ
 ἄνθρωπος τὰ κακὰ ὅτι κακὰ ἔστιν, ὅμως αὐτὰ ποιεῖ. C
 ἐὰν οὖν τις ἡμᾶς ἔρηται διὰ τί, ἡττώμενος φήσομεν.
 Ἐπὶ τοῦ; ἐκεῖνος ἐρήσεται ἡμᾶς· ἡμῖν δὲ ὑπὸ μὲν
 ἡδονῆς οὐκέτι ἔξεστιν εἰπεῖν· ἄλλο γὰρ ὄνομα μετείλη-
 15 φεν ἀντὶ τῆς ἡδονῆς τὸ ἀγαθόν. ἐκείνῳ δὴ ἀποκρινώ-
 μεθα καὶ λέγωμεν, ὅτι ἡττώμενος—Ἐπὶ τίνος; φήσει.
 τοῦ ἀγαθοῦ, φήσομεν νῆ Δία. ἂν οὖν τύχη ὁ ἐρόμενος
 ἡμᾶς ὑβριστῆς ὢν, γελάσεται καὶ ἐρεῖ· Ἡ γελοῖόν λέ- D
 γετε πρᾶγμα, εἰ πράττει τις κακὰ γιγνώσκων, ὅτι κακὰ
 20 ἔστιν, οὐ δέον αὐτὸν πράττειν, ἡττώμενος ὑπὸ τῶν
 ἀγαθῶν. ἄρα, φήσει, οὐκ ἀξίων ὄντων νικᾶν ἐν ὑμῖν
 τῶν ἀγαθῶν τὰ κακὰ, ἢ ἀξίων; φήσομεν δῆλον ὅτι
 ἀποκρινόμενοι, ὅτι οὐκ ἀξίων ὄντων· οὐ γὰρ ἂν ἐξημάρ-
 τανεν ὃν φαμεν ἡττω εἶναι τῶν ἡδονῶν. Κατὰ τί δέ,
 25 φήσει ἴσως, ἀνάξιά ἐστι τὰγαθὰ τῶν κακῶν, ἢ τὰ κακὰ
 τῶν ἀγαθῶν; ἢ κατ' ἄλλο τι ἢ ὅταν τὰ μὲν μείζω,
 τὰ δὲ σμικρότερα ἢ; ἢ πλείω, τὰ δὲ ἐλάττω [ἦ]; οὐχ E
 ἔξομεν εἰπεῖν ἄλλο ἢ τοῦτο. Δῆλον ἄρα, φήσει, ὅτι τὸ
 ἡττᾶσθαι τοῦτο λέγετε, ἀντὶ ἐλαττόνων ἀγαθῶν μείζω
 30 κακὰ λαμβάνειν. Ταῦτα μὲν οὖν οὕτω. μεταλάβομεν
 δὴ τὰ ὀνόματα πάλιν τὸ ἡδύ τε καὶ ἀνιαρὸν ἐπὶ τοῖς
 αὐτοῖς τούτοις, καὶ λέγωμεν, ὅτι ἄνθρωπος πράττει,

τότε μὲν ἐλέγομεν τὰ κακά, νῦν δὲ λέγομεν τὰ ἀνι-
 356 ἀρά, γιγνώσκων ὅτι ἀνιαρά ἐστίν, ἡττώμενος ὑπὸ τῶν
 ἡδέων, δῆλον ὅτι ἀναξίων ὄντων νικᾶν. καὶ τίς ἄλλη
 ἀξία ἡδονῇ πρὸς λύπην ἐστίν ἀλλ' ἢ ὑπερβολὴ ἀλ-
 λήλων καὶ ἔλλειψις; ταῦτα δ' ἐστὶ μείζω τε καὶ σμι- 5
 κρότερα γιγνόμενα ἀλλήλων καὶ πλείω καὶ ἐλάττω καὶ
 μᾶλλον καὶ ἥττον. εἰ γὰρ τις λέγοι ὅτι Ἄλλὰ πολὺ
 διαφέρει, ὦ Σώκρατες, τὸ παραχρῆμα ἡδὺ τοῦ εἰς τὸν
 ὕστερον χρόνον καὶ ἡδέος καὶ λυπηροῦ, μὴ ἄλλω τῷ,
 φαῖν ἂν ἔγωγε, ἢ ἡδονῇ καὶ λύπῃ; οὐ γὰρ ἔσθ' ὅτῳ 10
 Β ἄλλω. ἀλλ' ὥσπερ ἀγαθὸς ἰστάναι ἀνθρώπος, συνθεῖς
 τὰ ἡδέα καὶ συνθεῖς τὰ λυπηρά, καὶ τὸ ἐγγὺς καὶ τὸ
 πόρρω στήσας ἐν τῷ ζυγῷ, εἰπέ, πότερα πλείω ἐστίν.
 εἴαν μὲν γὰρ ἡδέα πρὸς ἡδέα ἰσότης, τὰ μείζω αἰεὶ καὶ
 πλείω ληπτέα· εἴαν δὲ λυπηρά πρὸς λυπηρά, τὰ ἐλάττω 15
 καὶ σμικρότερα· εἴαν δὲ ἡδέα πρὸς λυπηρά, εἴαν μὲν τὰ
 ἀνιαρὰ ὑπερβάλληται ὑπὸ τῶν ἡδέων, εἴαν τε τὰ ἐγγὺς
 ὑπὸ τῶν πόρρω, εἴαν τε τὰ πόρρω ὑπὸ τῶν ἐγγύς, ταύ-
 C τῃν τὴν πρᾶξιν πρακτέον ἐν ἧ ἂν ταῦτ' ἐνῆ· εἴαν δὲ τὰ
 ἡδέα ὑπὸ τῶν ἀνιαρῶν, οὐ πρακτέα. μὴ πῃ ἄλλη ἔχει, 20
 φαῖν ἂν, ταῦτα, ὦ ἀνθρώποι; οἶδ' ὅτι οὐκ ἂν ἔχοιεν
 ἄλλως λέγειν. Συνεδόκει καὶ ἐκεῖνω. "Ὅτε δὴ τοῦτο
 οὕτως ἔχει, τόδε μοι ἀποκρίνασθε, φήσω. φαίνεται
 ὑμῖν τῇ ὄψει τὰ αὐτὰ μεγέθη ἐγγύθεν μὲν μείζω, πόρ-
 ρωθεν δὲ ἐλάττω ἢ οὐ; Φήσουσι. Καὶ τὰ παχέα καὶ 25
 τὰ πολλὰ ὡσαύτως; καὶ αἱ φωναὶ αἱ ἴσαι ἐγγύθεν μὲν
 D μείζους, πόρρωθεν δὲ σμικρότεραι; Φαίεν ἂν. Εἰ οὖν
 ἐν τούτῳ ἡμῖν ἦν τὸ εὖ πράττειν, ἐν τῷ τὰ μὲν μεγάλα
 μήκη καὶ πράττειν καὶ λαμβάνειν, τὰ δὲ σμικρὰ καὶ
 φεύγειν καὶ μὴ πράττειν, τίς ἂν ἡμῖν σωτηρία ἐφάνη 30
 τοῦ βίου; ἄρα ἢ μετρητικὴ τέχνη ἢ ἡ τοῦ φαινομένου
 δύναμις; ἢ αὕτη μὲν ἡμᾶς ἐπλάνα καὶ ἐποίει ἄνω τε

καὶ κάτω πολλάκις μεταλαμβάνειν ταῦτα καὶ μετα-
μέλειν καὶ ἐν ταῖς πράξεσι καὶ ἐν ταῖς αἵρέσεσι τῶν
μεγάλων τε καὶ μικρῶν, ἢ δὲ μετρητικῆ ἄκρου μὲν
ἂν ἐποίησε τοῦτο τὸ φάντασμα, δηλώσασα δὲ τὸ ἀλη- **E**
5 θές ἡσυχίαν ἂν ἐποίησεν ἔχειν τὴν ψυχὴν μένουσαν
ἐπὶ τῷ ἀληθεῖ καὶ ἔσωσεν ἂν τὸν βίον; ἄρ' ἂν ὁμο-
λογοῖεν οἱ ἄνθρωποι πρὸς ταῦτα ἡμᾶς τὴν μετρητικὴν
σώζειν ἂν τέχνην, ἢ ἄλλην; Τὴν μετρητικὴν, ὡμο-
λόγηε. Τί δ', εἰ ἐν τῇ τοῦ περιττοῦ καὶ ἀρτίου αἵρέσει
10 ἡμῶν ἦν ἡ σωτηρία τοῦ βίου, ὅποτε τὸ πλέον ὀρθῶς ἔδει
ἐλέσθαι καὶ ὅποτε τὸ ἕλαττον, ἢ αὐτὸ πρὸς ἑαυτὸ ἢ
τὸ ἕτερον πρὸς τὸ ἕτερον, εἴτ' ἐγγυς εἴτε πόρρω εἴη, τί
ἂν ἔσωζεν ἡμῶν τὸν βίον; ἄρ' ἂν οὐκ ἐπιστήμη; καὶ **357**
ἄρ' ἂν οὐ μετρητικὴ τις, ἐπειδήπερ ὑπερβολῆς τε καὶ
15 ἐνδείας ἐστὶν ἡ τέχνη; ἐπειδὴ δὲ περιττοῦ τε καὶ
ἀρτίου, ἄρα ἄλλη τις ἢ ἀριθμητικὴ; ὁμολογοῖεν ἂν
ἡμῶν οἱ ἄνθρωποι ἢ οὐ; Ἐδόκουσιν ἂν καὶ τῷ Πρω-
ταγόρᾳ ὁμολογεῖν. Εἶεν, ὦ ἄνθρωποι. ἐπειδὴ δὲ ἡδο-
νῆς τε καὶ λύπης ἐν ὀρθῇ τῇ αἵρέσει ἐφάνη ἡμῶν ἢ
20 σωτηρία τοῦ βίου οὐσα, τοῦ τε πλέονος καὶ ἐλάττους,
καὶ μείζονος καὶ μικροτέρου, καὶ πορρωτέρω καὶ ἐγ-
γυτέρω, ἄρα πρῶτον μὲν οὐ μετρητικὴ φαίνεται, ὑπερ- **B**
βολῆς τε καὶ ἐνδείας οὐσα καὶ ἰσότητος πρὸς ἀλλήλας
σκέψις; Ἄλλ' ἀνάγκη. Ἐπεὶ δὲ μετρητικὴ, ἀνάγκη
25 δῆπου τέχνη καὶ ἐπιστήμη. Συμφήσουσιν. Ἦτις μὲν
τοῖνυν τέχνη καὶ ἐπιστήμη ἐστὶν αὕτη, εἰσαυθὺς σκε-
ψόμεθα· ὅτι δὲ ἐπιστήμη ἐστὶ, τοσοῦτον ἐξαρκεῖ πρὸς
τὴν ἀποδείξιν, ἢν ἐμὲ δεῖ καὶ Πρωταγόραν ἀποδείξαι
περὶ ὧν ἤρεσθ' ἡμᾶς. ἤρεσθε δέ, εἰ μένησθε, ἡνίκα **C**
30 ἡμεῖς ἀλλήλοις ὡμολογοῦμεν ἐπιστήμης μηδὲν εἶναι
κρείττον, ἀλλὰ τοῦτο αἰεὶ κρατεῖν, ὅπου ἂν ἐνῆ, καὶ
ἡδονῆς καὶ τῶν ἄλλων ἀπάντων· ἡμεῖς δὲ δὴ ἔφατε τὴν

- ἡδονῆν πολλάκις κρατεῖν καὶ τοῦ εἰδότος ἀνθρώπου, ἐπειδὴ δὲ ὑμῶν οὐχ ὠμολογοῦμεν, μετὰ τοῦτο ἤρθετε ἡμᾶς ὦ Πρωταγόρα τε καὶ Σώκρατες, εἰ μὴ ἐστὶ τοῦτο τὸ πάθημα ἡδονῆς ἠττάσθαι, ἀλλὰ τί ποτ' ἐστὶ
- D** καὶ τί ὑμεῖς αὐτὸ φατε εἶναι; εἶπετε ἡμῖν. εἰ μὲν οὖν **5** τότε εὐθὺς ὑμῖν εἶπομεν, ὅτι ἀμαθία, κατεγελάτε ἀν ἡμῶν· νῦν δὲ ἀν ἡμῶν καταγελάτε, καὶ ὑμῶν αὐτῶν καταγελάσεσθε. καὶ γὰρ ὑμεῖς ὠμολογήκατε ἐπιστήμης ἐνδεία ἐξαμαρτάνειν περὶ τὴν τῶν ἡδονῶν αἴρεσιν καὶ λυπῶν τοὺς ἐξαμαρτάνοντας· ταῦτα δὲ ἐστὶν ἀγαθὰ **10** τε καὶ κακὰ. καὶ οὐ μόνον ἐπιστήμης, ἀλλὰ καὶ εἰς τὸ πρόσθεν ἔτι ὠμολογήκατε ὅτι μετρητικῆς. ἡ δὲ
- E** ἐξαμαρτανομένη πρᾶξις ἀνευ ἐπιστήμης ἴσως ποῦ καὶ αὐτοὶ ὅτι ἀμαθία πράττεται. ὥστε τοῦτ' ἐστὶ τὸ ἡδονῆς ἠττω εἶναι, ἀμαθία ἢ μεγίστη ἢ Πρωταγόρας **15** ὅδε φησὶν ἰατρὸς εἶναι καὶ Πρόδικος καὶ Ἰππίας· ὑμεῖς δὲ διὰ τὸ οἶεσθαι ἄλλο τι ἢ ἀμαθίαν εἶναι οὔτε αὐτοὶ οὔτε τοὺς ὑμετέρους παῖδας παρὰ τοὺς τούτων διδασκάλους τούσδε τοὺς σοφιστὰς πέμπετε, ὡς οὐ διδασκτοῦ ὄντος, ἀλλὰ κηδόμενοι τοῦ ἀργυρίου καὶ οὐ διδόν- **20** τες τούτοις κακῶς πράττετε καὶ ἰδίᾳ καὶ δημοσίᾳ.
- 358** XXXVIII. Ταῦτα μὲν τοῖς πολλοῖς ἀποκεκριμένοι ἀν ἡμεν. ὑμᾶς δὲ δὴ μετὰ Πρωταγόρου ἐρωτῶ, ὦ Ἰππία τε καὶ Πρόδικε—κοινὸς γὰρ δὴ ἔστω ὑμῖν ὁ λόγος—πότερον δοκῶ ὑμῖν ἀληθῆ λέγειν ἢ ψεύδεσθαι. **25** Ὑπερφυῶς ἐδόκει ἅπασιν ἀληθῆ εἶναι τὰ εἰρημένα. Ὁμολογεῖτε ἄρα, ἦν δ' ἐγώ, τὸ μὲν ἡδὺ ἀγαθὸν εἶναι, τὸ δὲ ἀναρὸν κακόν. τὴν δὲ Προδίκου τοῦδε διαίρεσιν τῶν ὀνομάτων παραιτοῦμαι· εἶτε γὰρ ἡδὺ εἶτε τερπνὸν
- B** λέγεις εἶτε χαρτόν, εἶτε ὀπόθεν καὶ ὅπως χαίρεις τὰ **30** τοιαῦτα ὀνομάζων, ὦ βέλτιστε Πρόδικε, τοῦτό μοι πρὸς ὃ βούλομαι ἀπὸκριναί. Γελάσας οὖν ὁ Πρόδικος

συνωμολόγησε, καὶ οἱ ἄλλοι. Τί δὲ δὴ, ὦ ἄνδρες, ἔφη
 ἐγώ, τὸ τοιόνδε; αἱ ἐπὶ τούτου πράξεις ἅπασαι, ἐπὶ
 τοῦ ἀλύτῳς ζῆν καὶ ἡδέως, ἀρ' οὐ καλαί; καὶ τὸ καλὸν
 ἔργον ἀγαθὸν τε καὶ ἀφέλιμον; Συνεδόκει. Εἰ ἄρα,
 5 ἔφη ἐγώ, τὸ ἡδὺ ἀγαθὸν ἐστίν, οὐδεὶς οὔτε εἰδὼς οὔτε
 οἶόμενος ἄλλα βελτίω εἶναι ἢ ἃ ποιεῖ, καὶ δυνατά,
 ἔπειτα ποιεῖ ταῦτα ἐξὸν τὰ βελτίω· οὐδὲ τὸ ἦττω C
 εἶναι αὐτοῦ ἄλλο τι τοῦτ' ἐστὶν ἢ ἀμαθία, οὐδὲ κρείττω
 ἑαυτοῦ ἄλλο τι ἢ σοφία. Συνεδόκει πᾶσι. Τί δὲ δὴ;
 10 ἀμαθίαν ἄρα τὸ τοιόνδε λέγετε, τὸ ψευδῆ ἔχειν δόξαν
 καὶ ἐψεῦσθαι περὶ τῶν πραγμάτων τῶν πολλοῦ ἀξίων;
 Καὶ τοῦτο πᾶσι συνεδόκει. Ἄλλο τι οὖν, ἔφη ἐγώ,
 ἐπὶ γε τὰ κακὰ οὐδεὶς ἐκὼν ἔρχεται οὐδὲ ἐπὶ ἃ οἶεται
 κακὰ εἶναι, οὐδ' ἔστι τοῦτο, ὡς ἔοικεν, ἐν ἀνθρώπου
 15 φύσει, ἐπὶ ἃ οἶεται κακὰ εἶναι ἐθέλειν ἵεναι ἀντὶ τῶν D
 ἀγαθῶν· ὅταν τε ἀναγκασθῆ δυοῖν κακοῖν τὸ ἕτερον
 αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται ἐξὸν τὸ ἔλαττον.
 Ἄπαντα ταῦτα συνεδόκει ἅπασιν ἡμῖν. Τί οὖν; ἔφη
 ἐγώ, καλεῖτέ τι δέος καὶ φόβον; καὶ ἄρα ὕπερ ἐγώ
 20 (πρὸς σὲ λέγω, ὦ Πρόδικε); προσδοκίαν τινὰ λέγω
 κακοῦ τοῦτο, εἴτε φόβον εἴτε δέος καλεῖτε. Ἐδόκει
 Πρωταγόρῃ μὲν καὶ Ἰππία δέος τε καὶ φόβος εἶναι E
 τοῦτο, Προδίκῳ δὲ δέος, φόβος δ' οὐ. Ἄλλ' οὐδέν,
 ἔφη ἐγώ, ὦ Πρόδικε, διαφέρει· ἀλλὰ τόδε· εἰ ἀληθῆ
 25 τὰ ἔμπροσθέν ἐστιν, ἀρὰ τις ἀνθρώπων ἐθελήσει ἐπὶ
 ταῦτα ἵεναι ἃ δέδοικεν, ἐξὸν ἐπὶ ἃ μὴ; ἢ ἀδύνατον ἐκ
 τῶν ὠμολογημένων; ἢ γὰρ δέδοικεν, ὠμολόγηται ἡγεί-
 σθαι κακὰ εἶναι· ἃ δὲ ἡγείται κακὰ, οὐδένα οὔτε ἵεναι
 ἐπὶ ταῦτα οὔτε λαμβάνειν ἐκόντα. Ἐδόκει καὶ ταῦτα 359
 30 πᾶσιν.

XXXIX. Οὕτω δὴ τούτων ὑποκειμένων, ἦν δ'
 ἐγώ, ὦ Πρόδικε τε καὶ Ἰππία, ἀπολογείσθω ἡμῖν

Πρωταγόρας ὅδε, ἃ τὸ πρῶτον ἀπεκρίνατο πῶς ὀρθῶς ἔχει, μὴ ἃ τὸ πρῶτον παντάπασι· τότε μὲν γὰρ διή πέντε ὄντων μορίων τῆς ἀρετῆς οὐδὲν ἔφη εἶναι τὸ ἕτερον οἶον τὸ ἕτερον, ἰδίαν δὲ αὐτοῦ ἕκαστον ἔχειν δύναμιν· ἀλλ' οὐ ταῦτα λέγω, ἀλλ' ἃ τὸ ὕστερον εἶπε. 5 τὸ γὰρ ὕστερον ἔφη τὰ μὲν τέτταρα ἐπιεικῶς παραπλήσια ἀλλήλοις εἶναι, τὸ δὲ ἐν πάνυ πολὺ διαφέρειν Β τῶν ἄλλων, τὴν ἀνδρείαν. γνώσεσθαι δὲ μ' ἔφη τεκμηρίῳ τῷδε. 'εὐρήσεις γάρ, ὦ Σώκρατες, ἀνθρώπους ἀνοσιωτάτους μὲν ὄντας καὶ ἀδικωτάτους καὶ ἀκολαστοτάτους καὶ ἀμαθεστάτους, ἀνδρειοτάτους δέ· ἃ γινώσκει, ὅτι πολὺ διαφέρει ἡ ἀνδρεία τῶν ἄλλων μορίων τῆς ἀρετῆς.' καὶ ἐγὼ εὐθύς τότε πάνυ ἐθαύμασα τὴν ἀπόκρισιν, καὶ ἔτι μᾶλλον ἐπειδὴ ταῦτα μεθ' ὑμῶν διεξήλθον. ἡρόμην δ' οὖν τοῦτον εἰ τοὺς ἀνδρείους 15 λέγοι θαρραλέους. ὁ δὲ Καὶ ἴτας γ', ἔφη. μέμνησαι, ἦν δ' ἐγώ, ὦ Πρωταγόρα, ταῦτα ἀποκρινόμενος; 'Ὀμολόγει. Ἴθι δὴ, ἔφην ἐγώ, εἰπέ ἡμῖν, ἐπὶ τίνα λέγεις ἴτας εἶναι τοὺς ἀνδρείους; ἢ ἐφ' ἅπερ οἱ δειλοί; Οὐκ ἔφη. Οὐκοῦν ἐφ' ἕτερα. Ναί, ἦ δ' ὅς. Πότερον οἱ 20 μὲν δειλοὶ ἐπὶ τὰ θαρραλέα ἔρχονται, οἱ δὲ ἀνδρεῖοι ἐπὶ τὰ δεινά; Λέγεται δὴ, ὦ Σώκρατες, οὕτως ὑπὸ τῶν ἀνθρώπων. Ἀληθῆ, ἔφην ἐγώ, λέγεις· ἀλλ' οὐ D τοῦτο ἐρωτῶ, ἀλλὰ σὺ ἐπὶ τί φῆς ἴτας εἶναι τοὺς ἀνδρείους; ἄρ' ἐπὶ τὰ δεινά, ἡγουμένους δεινά εἶναι, ἢ 25 ἐπὶ τὰ μῆ; Ἀλλὰ τοῦτό γ', ἔφη, ἐν οἷς σὺ ἔλεγες τοῖς λόγοις ἀπεδείχθη ἄρτι ἕτι ἀδύνατον. Καὶ τοῦτο, ἔφην ἐγώ, ἀληθὲς λέγεις. ὥστ' εἰ τοῦτο ὀρθῶς ἀπεδείχθη, ἐπὶ μὲν ἃ δεινά ἡγεῖται εἶναι οὐδεὶς ἔρχεται, ἐπειδὴ τὸ ἦττω εἶναι ἑαυτοῦ εὐρέθη ἀμαθία οὐσα. Ὀμολόγει. 30 Ἀλλὰ μὴν ἐπὶ ἕ γε θαρροῦσι πάντες αὐ' ἔρχονται, καὶ E δειλοὶ καὶ ἀνδρεῖοι, καὶ ταύτη γε ἐπὶ τὰ αὐτὰ ἔρχονται

οἱ δειλοί τε καὶ οἱ ἀνδρεῖοι. Ἄλλὰ μέντοι, ἔφη, ὦ Σώκρατες, πᾶν γε τούναντίον ἐστὶ ἐπὶ ἃ οἱ τε δειλοὶ ἔρχονται καὶ οἱ ἀνδρεῖοι. αὐτίκα εἰς τὸν πόλεμον οἱ μὲν ἐθέλουσιν ἰέναι, οἱ δὲ οὐκ ἐθέλουσι. Πότερον, 5 ἔφην ἐγώ, καλὸν ὂν ἰέναι, ἢ αἰσχρόν; Καλόν, ἔφη. Οὐκοῦν εἴπερ καλόν, καὶ ἀγαθὸν ὁμολογήσαμεν ἐν τοῖς ἔμπροσθεν; τὰς γὰρ καλὰς πράξεις ἀπάσας ἀγαθὰς ὁμολογήσαμεν. Ἀληθῆ λέγεις, καὶ αἰεὶ ἔμοιγε δοκεῖ οὕτως. Ὅρθῶς γε, ἔφην ἐγώ. ἀλλὰ ποτέρους φῆς 360

10 εἰς τὸν πόλεμον οὐκ ἐθέλειν ἰέναι, καλὸν ὂν καὶ ἀγαθόν; Τοὺς δειλοὺς, ἢ δ' ὅς. Οὐκοῦν, ἦν δ' ἐγώ, εἴπερ καλόν καὶ ἀγαθόν, καὶ ἡδύ; Ὁμολόγηται γοῦν, ἔφη. Ἄρ' οὖν γινώσκοντες οἱ δειλοὶ οὐκ ἐθέλουσιν ἰέναι ἐπὶ τὸ κάλλιον τε καὶ ἄμεινον καὶ ἡδιον; Ἄλλὰ καὶ 15 τοῦτο εἰάν ὁμολογῶμεν, ἔφη, διαφθερούμεν τὰς ἔμπροσθεν ὁμολογίας. Τί δ' ὁ ἀνδρεῖος; οὐκ ἐπὶ τὸ κάλλιον τε καὶ ἄμεινον καὶ ἡδιον ἔρχεται; Ἀνάγκη, ἔφη, ὁμολογεῖν. Οὐκοῦν ὅλως οἱ ἀνδρεῖοι οὐκ αἰσχροὺς Β

20 φόβους φοβούνται, ὅταν φοβῶνται, οὐδὲ αἰσχρὰ θάρρη θαρροῦσιν; Ἀληθῆ, ἔφη. Εἰ δὲ μὴ αἰσχρὰ, ἄρ' οὐ καλὰ; Ὁμολόγει. Εἰ δὲ καλὰ, καὶ ἀγαθὰ; Ναί. Οὐκοῦν καὶ οἱ δειλοὶ καὶ οἱ θρασεῖς καὶ οἱ μαινόμενοι τούναντίον αἰσχροὺς τε φόβους φοβούνται καὶ αἰσχρὰ θάρρη θαρροῦσιν; Ὁμολόγει. Θαρροῦσι δὲ τὰ αἰσχρὰ 25 καὶ κακὰ δι' ἄλλο τι ἢ δι' ἀγνοίαν καὶ ἀμαθίαν; Οὕτως ἔχει, ἔφη. Τί οὖν; τοῦτο, δι' ὃ δειλοὶ εἰσιν οἱ C

30 δειλοὶ, δειλίαν ἢ ἀνδρείαν καλεῖς; Δειλίαν ἔγωγ', ἔφη. Δειλοὶ δὲ οὐ διὰ τὴν τῶν δεινῶν ἀμαθίαν ἐφάνησαν ὄντες; Πάνυ γ', ἔφη. Διὰ ταύτην ἄρα τὴν ἀμαθίαν

30 δειλοὶ εἰσιν; Ὁμολόγει. Δι' ὃ δὲ δειλοὶ εἰσι, δειλία ὁμολογεῖται παρὰ σοῦ; Συνέφη. Οὐκοῦν ἢ τῶν δεινῶν καὶ μὴ δεινῶν ἀμαθία δειλία ἂν εἴη; Ἐπένευσεν.

Δ' Ἀλλὰ μήν, ἦν δ' ἐγώ, ἐναντίον ἀνδρεία δειλία. Ἔφη.
 Οὐκοῦν ἢ τῶν δεινῶν καὶ μὴ δεινῶν σοφία ἐναντία τῇ
 τούτων ἀμαθία ἐστὶ; Καὶ ἐνταῦθα ἔτι ἐπένευσεν. Ἡ
 δὲ τούτων ἀμαθία δειλία; Πάνυ μόγις ἐνταῦθα ἐπέ-
 νευσεν. Ἡ σοφία ἄρα τῶν δεινῶν καὶ μὴ δεινῶν 5
 ἀνδρεία ἐστίν, ἐναντία οὐσα τῇ τούτων ἀμαθία; Οὐ-
 κέτι ἐνταῦθα οὐτ' ἐπινεῖσαι ἠθέλησεν ἐσίγα τε. Καὶ
 ἐγὼ εἶπον· Τί δὴ, ὦ Πρωταγόρα, οὔτε σὺ φῆς ἂ ἐρωτῶ
 Ε οὔτε ἀπόφης; Αὐτός, ἔφη, πέρανον. Ἐν γ', ἔφην ἐγώ,
 μόνον ἐρόμενος ἔτι σέ, εἴ σοι ὥσπερ τὸ πρῶτον ἔτι 10
 (δοκοῦσιν εἶναί τινες ἀνθρώποι ἀμαθέστατοι μὲν, ἀν-
 δρειότατοι δέ. Φιλονεικίην μοι, ἔφη, δοκεῖς, ὦ Σώ-
 κρατες, τὸ ἐμὲ εἶναι τὸν ἀποκρινόμενον. χαριῶμαι
 οὖν σοι, καὶ λέγω, ὅτι ἐκ τῶν ἀμολογημένων ἀδύνατον
 μοι δοκεῖ εἶναι. 15

XL. Οὔτοι, ἦν δ' ἐγώ, ἄλλου ἕνεκα ἐρωτῶ πάντα
 ταῦτα ἢ σκέψασθαι βουλόμενος, πῶς ποτ' ἔχει τὰ
 περὶ τῆς ἀρετῆς καὶ τί ποτ' ἐστὶν αὐτὸ ἡ ἀρετή. οἶδα
 361 γὰρ ὅτι τούτου φανεροῦ γενομένου μάλιστα ἂν κατά-
 δηλον γένοιτο ἐκείνο, περὶ οὗ ἐγώ τε καὶ σὺ μακρὸν 20
 λόγον ἐκάτερος ἀπετείναμεν, ἐγὼ μὲν λέγων ὡς οὐ
 διδακτὸν ἀρετή, σὺ δ' ὡς διδακτὸν. καὶ μοι δοκεῖ
 ἡμῶν ἢ ἄρτι ἕξοδος τῶν λόγων ὥσπερ ἀνθρώπος κατη-
 γορεῖν τε καὶ καταγελᾶν, καὶ εἰ φωνὴν λάβοι, εἰπεῖν
 ἂν ὅτι Ἄτοποι γ' ἐστέ, ὦ Σώκρατες τε καὶ Πρωτα- 25
 γόρα· σὺ μὲν, λέγων ὅτι οὐ διδακτὸν ἐστὶν ἀρετὴ ἐν
 Β τοῖς ἔμπροσθεν, νῦν σεαυτῷ τὰναντία σπευδεις, ἐπι-
 χειρῶν ἀποδείξαι, ὡς πάντα χρήματα ἐστὶν ἐπιστήμη,
 καὶ ἡ δικαιοσύνη καὶ ἡ σωφροσύνη καὶ ἡ ἀνδρεία, ᾧ
 τρόπῳ μάλιστα ἂν διδακτὸν φανεῖ ἡ ἀρετή. εἰ μὲν 30
 γὰρ ἄλλο τι ἦν ἢ ἐπιστήμη ἢ ἀρετή, ὥσπερ Πρωτα-
 γόρας ἐπεχείρει λέγειν, σαφῶς οὐκ ἂν ἦν διδακτὸν

νῦν δὲ εἰ φανήσεται ἐπιστήμη ὅλον, ὡς σὺ σπεύδεις,
 ὦ Σώκρατες, θαυμάσιον ἔσται μὴ διδακτὸν ὄν. Πρω-
 ταγόρας δ' αὖ, διδακτὸν τότε ὑποθέμενος, νῦν τοῦναντίον C
 ἔοικε σπεύδοντι, ὀλίγου πάντα μᾶλλον φανῆναι αὐτὸ
 5 ἢ ἐπιστήμην καὶ οὕτως ἂν ἦκιστα εἴη διδακτάν. ἐγὼ
 οὖν, ὦ Πρωταγόρα, πάντα ταῦτα καθορῶν ἄνω κάτω
 ταραττόμενα δεινῶς, πᾶσαν προθυμίαν ἔχω καταφανῆ
 αὐτὰ γενέσθαι, καὶ βουλοίμην ἂν ταῦτα διεξελθόντας
 ἡμᾶς ἐξελθεῖν καὶ ἐπὶ τὴν ἀρετὴν ὃ τι ἔστι, καὶ πάλιν
 10 ἐπισκέψασθαι περὶ αὐτοῦ, εἴτε διδακτὸν εἴτε μὴ διδα-
 κτόν, μὴ πολλάκις ἡμᾶς ὁ Ἐπιμηθεὺς ἐκεῖνος καὶ ἐν D
 τῇ σκέψει σφήλη ἐξαπατήσας, ὥσπερ καὶ ἐν τῇ δια-
 νομῇ ἡμέλησεν ἡμῶν, ὡς φῆς σὺ. ἤρесеσεν οὖν μοι καὶ
 ἐν τῷ μύθῳ ὁ Προμηθεὺς μᾶλλον τοῦ Ἐπιμηθέως· φ
 15 χρώμενος ἐγὼ καὶ προμηθούμενος ὑπὲρ τοῦ βίου τοῦ
 ἑμαυτοῦ πυντός, πάντα ταῦτα πραγματεύομαι, καὶ εἰ
 σὺ ἐθέλεις, ὑπερ καὶ κατ' ἀρχὰς ἔλεγον, μετὰ σοῦ ἂν
 ἤδιστα ταῦτα συνδιασκοποίην. Καὶ ὁ Πρωταγόρας,
 Ἐγὼ μὲν, ἔφη, ὦ Σώκρατες, ἐπαινῶ σου τὴν προ-
 20 θυμίαν καὶ τὴν διέξοδον τῶν λόγων. καὶ γὰρ οὔτε E
 τᾶλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἦκιστ'
 ἀνθρώπων ἐπεὶ καὶ περὶ σοῦ πρὸς πολλοὺς δὴ εἶρηκα,
 ὅτι ἂν ἐντυγχάνω πολὺ μάλιστα ἀγαμαι σέ, τῶν μὲν
 τηλικούτων καὶ πάννυ καὶ λέγω γε ὅτι οὖν ἂν θαυμά-
 25 ζοίμι, εἰ τῶν ἐλλογίμων γένουσι ἀνδρῶν ἐπὶ σοφία.
 καὶ περὶ τούτων δὲ εἰσαῦθις, ἔταν βούλη, διέξιμεν
 νῦν δ' ὥρα ἤδη καὶ ἐπ' ἄλλο τι τρέπεσθαι. Ἄλλ', ἦν 362
 δ' ἐγὼ, οὕτω χρὴ ποιεῖν, εἴ σοι δοκεῖ. καὶ γὰρ ἐμοὶ
 οἶπερ ἔφην ἰέναι πάλαι ὥρα, ἀλλὰ Καλλία τῷ καλῷ
 30 χαριζόμενος παρέμεινα.

Ταῦτ' εἰπόντες καὶ ἀκούσαντες ἀπῆμεν.

ΕΚ ΤΩΝ

ΣΙΜΩΝΙΔΟΥ ΤΟΥ ΚΕΙΟΥ

ΠΡΟΣ

ΣΚΟΠΙΑΝ ΤΟΝ ΚΡΕΟΝΤΟΣ ΘΕΣΣΑΛΟΝ.

Ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν Στρ. α',
χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου
τετυγμένον.

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Οὐδέ μοι ἔμμελέως τὸ Πιπτάκειον νέμεται, Ἄντ. α'.  
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον' χαλεπὸν φάτ'  
ἔσλδν ἔμμεναι.

θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας· ἄνδρα δ' οὐκ ἔστι μὴ  
οὐ κακὸν ἔμμεναι, 10

ὃν ἂν ἀμάχανος συμφορὰ καθέλη.

πράξαις γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,

κακὸς δ', εἰ κακῶς, καὶ

τούπιπλεῖστον ἄριστοι, τοὺς κε θεοὶ φιλῶσιν.

Ἔμοιγ' ἔφαρκεῖ 15

ὃς ἂν μὴ κακὸς ἦ Ἐπφῶδος.

μηδ' ἄγαν ἀπάλαμνος εἰδῶς τ' ὀνασίπολιν δίκαν,  
ύγιης ἀνὴρ.

οὐ μιν ἐγὼ μωμάσομαι·

οὐ γὰρ ἐγὼ φιλόμομος·

τᾶν γὰρ ἄλιθίων ἀπειρών γενέθλα. 20



πάντα τοι καλὰ τοῖσι τ' αἰσχρὰ μὴ μέμικται.  
 Τοῦνεκεν οὔ ποτ' ἐγὼ τὸ μὴ γενέσθαι δυνατὸν Στρ. β'.  
 διζημένος, κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος  
 βαλέω,

πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι κάρπον αἰνύμεθα  
 χθονός.

ἔπειτ' ὑμῖν εὐρῶν ἀπαγγελέω. 25  
 πάντας δ' ἐπαίνημι καὶ φιλέω,  
 ἐκὼν ὅστις ἔρδη  
 μηδὲν αἰσχρόν· ἀνάγκα δ' οὐδὲ θεοὶ μάχονται.

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## ANALYSIS.

CHAP. I.—Introductory conversation between Socrates and a friend: the latter, being informed that Protagoras is in Athens, and that Socrates has just met him, desires to hear the particulars of the interview. Several other persons are supposed to be present; throughout the rest of the dialogue Socrates is speaking, and relates what has just passed in the house of Callias.

Chap. II.—Socrates describes the visit he had received that morning, while still in bed, from his young friend Hippocrates, who insists on an immediate introduction to Protagoras. It being too early to call, Socrates proposes a walk.

Chap. III.—During the walk, Socrates elicits from his friend his object in seeking to place himself under Protagoras. At first it seems as though he intended to follow his master's profession, that of a Sophist: but he afterwards avails himself of a suggestion of Socrates, and, disclaiming all professional views, declares that he is anxious to become the pupil of Protagoras only for the sake of a liberal education.

Chap. IV.—What is a Sophist? Socrates asks.—One who is learned in wisdom.—But in what wisdom? for a painter also is learned in that wisdom which relates to the production of pictures.—He makes men able speakers.—On what subjects?—Hippocrates confesses that he cannot tell.

Chap. V.—Socrates remarks on the imprudence of the step his friend was about to take so hastily, and on the extreme caution required in all educational matters, owing to the sensibility of the mind to injury.

Chap. VI.—They finish the conversation begun during the walk, and with some difficulty obtain admittance to the house of Callias, where Protagoras is staying.

Chap. VII.—Description of the scene which presented itself to them on entering: Protagoras and other Sophists lounging upon couches, surrounded by groups of admiring pupils, with whom they are engaged in various and animated conversation.

Chap. VIII.—Socrates introduces his friend to Protagoras, and explains the object of his visit: Protagoras in reply alludes with great complacency to his own success in the profession of a Sophist, and his open assumption of the name, as a point of difference between himself and others. A formal discussion is agreed on; the guests arrange themselves accordingly, and prepare to listen.

Chap. IX.—Socrates opens the conversation by asking Protagoras what benefits Hippocrates will derive from his teaching.—He will become better every day.—But in what respects?—In private and in public life,—in the management of his own affairs and of the affairs of the state.—Then in fact you profess to make men good citizens.—That is exactly, says Protagoras, the profession that I make.

Chap. X.—But I always thought, Socrates replies, that virtue could not be taught: first, because the State allows uneducated persons to interfere in public matters, implying thereby that virtue forms no part of education; secondly, because the most distinguished men, Pericles

for instance, have been unable to impart their good qualities to their children.

[Chap. XI.—XVI. Protagoras' answer.]

Chap. XI.—The fable of Prometheus and Epimetheus on the origin of mankind.

Chap. XII.—The fable continued. Justice and Modesty the essential conditions of human society: all must therefore partake of them in some sense or other.—This is in answer to Socrates' first objection.

Chap. XIII.—The notion of punishment, whether for the purpose of reformation or of example, implies that virtue can be taught.

Chap. XIV.—He proceeds to meet the second objection, that the sons of the best men are often among the worst: and first, if men did not teach their children virtue, they would not themselves be virtuous.

Chap. XV.—But they do teach them virtue, as is proved by the whole course of ordinary Greek education.

Chap. XVI.—The different degrees of virtue, as of excellence in any other art or accomplishment, are the result of natural gifts: but the worst specimens of civilized men are better than savages,—another proof that virtue can be taught. And whereas all men, Protagoras concludes, are more or less able to teach virtue, I am one of those who profess to be better able to do so than the generality of mankind.

Chap. XVII.—Socrates expresses a hope that Protagoras is not like the ordinary run of orators, whose set speeches will not bear sifting by question and answer; and proceeds to try him by raising a discussion on the unity or plurality of the virtues.

Chap. XVIII.—Protagoras thinks that the several virtues are parts of a whole, called by the general name

of Virtue.—Like each other, as the particles of gold are, or unlike, as the parts of a face?—Unlike each other.—Is it not the nature of justice to be just, and of holiness to be holy?—It is.

Chap. XIX.—But if justice be not like holiness, must it not be unholy, and holiness unjust?—Protagoras is now at a loss for a reply: after an unsuccessful attempt, on his part, to parry the question, Socrates proposes to change the subject.

Chap. XX.—Is not folly contrary to wisdom? Socrates asks.—It is.—And is not acting foolishly the contrary to acting with self-control?—Yes.—Folly, then, is contrary to self-control.—Granted.—Is there more than one contrary to every single thing?—Only one.—Then we must retract one of our two assertions; either wisdom and self-control are the same thing, or folly has more than one contrary.—Protagoras now admits that wisdom and self-control are pretty much the same thing.

Chap. XXI.—Socrates is on the point of proving the same of justice, when Protagoras succeeds in introducing a rhetorical flourish on the nature of the Good, which is applauded by all present.

Chap. XXII.—Finding that his opponent will not be kept to the point, Socrates pleads another engagement and rises to depart: Callias detains him at the request of his guests, who are anxious to hear out the discussion.

Chap. XXIII.—Speeches of Alcibiades and Prodicus—the former taking the part of Socrates, the latter indulging in some of his favourite verbal distinctions.

Chap. XXIV.—Speech of Hippias: he proposes that an umpire be chosen to arbitrate between the two disputants.

Chap. XXV.—Socrates demurs to this proposition, but expresses his readiness to answer, if Protagoras will now become the questioner in his turn.

Chap. XXVI.—Protagoras begins by quoting a poem of Simonides, and inducing Socrates to commit himself to the truth of its sentiments. He then endeavours to show that the poet, and consequently Socrates, contradicts himself: for after having said at the commencement that 'To become a good man is hard,' he proceeds to find fault with the saying of Pittacus, 'Tis hard to be good.' But Socrates shows that, so far from there being any inconsistency in these two statements, the whole argument of the passage turns on the distinction between 'being' and 'becoming.'

Chap. XXVII.—To this explanation Protagoras objects, that Simonides could not have meant to say that it was easy to be good, when all mankind think it the hardest thing of all. Hence arises a discussion on the meaning of the word 'hard,' which is broken off by Socrates offering to criticise the poem of Simonides, and to state what, in his opinion, was the author's real meaning.

Chap. XXVIII.—And first, since this saying of Pittacus, like the other maxims of the Seven Sages, had obtained great currency and reputation, Simonides thought to gain credit by refuting it.

Chap. XXIX.—The opening lines of the poem are directed against the use of the word 'be' in the proverb in question: had Pittacus said that to 'become' good was hard, he would have spoken correctly enough.

Chap. XXX.—The reason is, that for a man to become good is difficult, yet not impossible, but to be, i. e. to continue good, is only possible for God.

Chap. XXXI.—Simonides is content, therefore, that the absence of evil should entitle a man to his affection and praise, without vainly seeking for the presence of positive good.

Chap. XXXII.—Socrates having finished, Alcibiades now proposes that the original discussion be resumed. Socrates observes that it is of no use to quote any more poetry, if their object be to arrive at the truth: but he is ready either to ask or to answer questions, whichever Protagoras chooses. After various efforts to avoid coming to a decision, Protagoras at length desires Socrates to interrogate him.

Chap. XXXIII.—Having soothed his antagonist by a compliment, Socrates now repeats his former question, adding at the same time that he does not hold Protagoras bound by his previous answers: Are wisdom, self-control, courage, justice, and holiness, five names for one and the same thing? or are they five several parts of Virtue? If the latter, do they resemble one another, or not?

Chap. XXXIV.—Four of them are pretty much alike, Protagoras answers, but courage is different from the rest.—But the examples of riding, swimming, fighting, &c., prove that men are most courageous in what they understand best, and therefore this virtue also may be included under the same general definition, as dependent upon knowledge.—Yet that sort of daring which is the result of knowledge may also be the result of passion or madness; and so must be distinguished from courage, which is partly constitutional, and partly acquired by good mental training.

Chap. XXXV.—Very well, says Socrates. You admit that pleasant things are good, in so far as they are pleasant, and painful things evil, in so far as they are

painful?—I am not sure of that.—I mean, is no pleasure considered in itself a good thing?—Let us examine the question more closely.—Perhaps then this will help us out: What is your idea of knowledge? Do you think, with the many, that knowledge is weak and unable to control the passions? or, with me, that if it be really present, a man cannot act otherwise than as knowledge prescribes?—I should be the last man to deny that knowledge is of all human things the mightiest.—What then do people mean, when they talk of being overpowered by pleasure or pain?

Chap. XXXVI.—When people say, continues Socrates, that they pursue what is pleasant though they know it to be evil,—we must ask them, How do you know such things to be evil? Is it not because they terminate in pain, and deprive us of other pleasures? Again, when painful things are spoken of as good, such as military service, surgical treatment, &c., is it not because their after results are pleasant? So that, turn the question how you will, you cannot avoid the conclusion that pain is an evil, and pleasure a good.—On all these points Protagoras assented.—It follows then that it is an absurdity to speak of a man, who knows evil to be evil, practising it because he is overpowered by pleasure.

Chap. XXXVII.—For if pleasant and good, painful and evil be convertible terms, that statement may be put into two forms, either of which will show its absurdity. We may say that a man who knows evil to be evil does it because he is overpowered with good; or that he does what is painful, knowing it be painful, being overpowered by pleasure. Doing evil must therefore consist in choosing the lesser good, that is, the lesser pleasure, instead of the greater: and the only test of the fitness or unfitness of actions consists in counting up the pleasures and pains



which they respectively produce, and striking a balance. But this test can only be applied by science, and that science a knowledge of measurements: the man who chooses the less pleasure, or the greater pain, measures incorrectly: this can only be through want of knowledge: hence being overpowered by pleasure is ignorance, and that the greatest.

Chap. XXXVIII.—Again, if you admit that the pleasant is good, it follows that no one encounters willingly that which he knows or believes to be evil. Do you agree with me that there is such a thing as fear, and that it may be defined as the expectation of evil? If so, then no one will encounter what he fears, if he can help it.—To these propositions all assented.

Chap. XXXIX.—What then becomes of Protagoras' former answer, that courage was of a different nature from the other virtues? Brave men do not encounter what they believe to be formidable, that is evil, for that was proved to be impossible: but what they encounter, they believe to be pleasant, good, and honourable. And cowards do not encounter what is pleasant, good, and honourable, because they believe it to be formidable or evil. It follows then that courage, no less than the other virtues, is to be referred to knowledge, for it is the knowledge of what is, and is not, really formidable.

Chap. XL.—Socrates finally points out the contradiction in which both parties have been involved: Protagoras, who all along maintained that virtue could be taught, and still professes to teach it himself, having constantly denied that it is science or knowledge; while he himself, who started with denying that it could be taught, has taken great pains to prove it to be science, and therefore capable of being taught.

## NOTES.

I. Πρωταγόρας ἢ Σοφισταί, ἐνδεικτικός.

309 ἢ δῆλα δὴ ὅτι] “An id quidem dubium non est quin...”  
Cic. ap. Priscian. in a translation of the present passage. ἢ serves to correct the former question, as in Menex. init. Τί μάλιστα σὺ πρὸς βουλευτήριον; ἢ δῆλα δὴ ὅτι παιδείσεως καὶ φιλοσοφίας ἐπὶ τέλει ἦγεῖ εἶναι; Phaedr. init. Τίς οὖν δὴ ἡ διατριβή; ἢ δῆλον ὅτι τῶν λόγων ὑμᾶς Δυσίας εἰστία; Below 312 E. 330 B.—*κυνηγεσίου*] Xen. Sympos. iv. 63. οὐχ οὕτω διέθηκας, ὥστε διὰ τοὺς σοὺς λόγους ἐρώντες ἐκυνοδρομοῦμεν ἀλλήλους ζητοῦντες;]—ῶρα, “bloom,” cf. Phaedr. 234 A, 240 D; and for the allusion to Alcibiades, Sympos. 213 B, C.—*καὶ μὴν καὶ*] “and by the bye.” Below, *καὶ οὖν* (a rare combination of particles) is “*and so I am only just (καὶ ἄρτι)* come from him.”—*ὡς γ’ ἐν αὐτοῖς ἡμῶν εἰρήσθαι*] “between ourselves.” Xen. Sympos. iv. 25. ὡς ἐν ἡμῶν αὐτοῖς εἰρήσθαι. αὐτὸς=*solus*, as in the phrase *αὐτοὶ γὰρ ἐσμέν*, Ar. Ach. 504. Plat. Parm. 137 A. Legg. viii. 836 B.—*οὐ σὺ μέντοι κ.τ.λ.*] “surely you agree with Homer, don’t you?” Phaedr. 261 C. οἱ ἀντιδικοί τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; Charm. 159 B. οὐ τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστὶ. Other examples of this interrogative force of *μέντοι* will be found in Heindorf and Stallbaum; and without an interrogation, below 330 D. 339 E. The line *πρώτων ὑπηγήτη, τοῦ περ χαριστάτη ἦβη* occurs II. xxiv. 348, Od. x. 279.

C. οὐ γὰρ δῆπου ἐνέτυχες] “I don’t suppose you have met.” See below on 361 E.—Πῶς δ’ οὐ μελλεῖ;] “quidni?” Stallbaum; who rightly, I think, defends *σοφώτατον*, the reading of the MSS. Heindorf prefers, and Bekker and the Zurich editors read, *σοφώτερον* on the authority of Ficinus’ Latin version only. “Superlativus ironiae Socraticae longe accommodatior. Pertinet enim τὸ *σοφώτατον* ad Protagoram.”—Ἄλλ’ ἢ σοφῶ τινι ἡμῶν, κ.τ.λ.] “Why how is this, have you just left one of our wise men?” ἀλλ’ ἢ expresses a question with surprise, Phaedr. 261 B. ἀλλ’ ἢ τὰς

Νέστωρος καὶ Ὀδυσσεύς τέχνας μόνον περὶ λόγων ἀκήκοας; Gorg. init. ἀλλ' ἢ, τὸ λεγόμενον, κατόπιον ἐορτῆς ἤκομεν καὶ ὑστεροῦμεν; Aesch. Choeph. 220, ἀλλ' ἢ δόλον τω', ὦ ξέν', ἀμφὶ μοι πλέκεις;—ἡμῖν is "in our opinion," cf. Jelf, Gr. Gr. § 600. 1.

D. Σοφωτάτῳ μὲν οὖν] A good instance of the *corrective* force of μὲν οὖν (Lat. *immo*), implying that a statement is true as far as it goes, but not the whole truth, or not put strongly enough. So in Aesch. Agam. 1396, τὰδ' ἂν δίκαιως ἦν, ὑπερδίκως μὲν οἶν, ὑπερδίκως corrects δίκαιως just as σοφωτάτῳ does σοφῶ here.—Ὡ τί λέγεις;] "ὦ est mirantis, ὦ compellantis." Stallb. —συγγεγονώς] In Plato συγγίγνεσθαι is most commonly used of the relation of master and pupil: though sometimes of ordinary intercourse, as here and at 329 A. 342 D. Compare a passage otherwise interesting in Meno 91 E. Πρωταγόρας δὲ ἄρα ὄλην τὴν Ἑλλάδα ἐλάμβανε διαφθεῖρον τοὺς συγγιγνομένους καὶ μοχθηροτέρους ἀποπέμπων ἢ παρελάμβανε πλέον ἢ τετταράκοντα ἔτη. See also below 316 C. 318 *rasim.* 342 C.

310 Τί οὖν οὐ διηγήσω;] "Why do you not *at once* repeat it to us?" Sympos. 173 B, and compare below, 317 D. Τί οὖν, ἐφην ἐγώ, οὐ καὶ Πρόδικον καὶ Ἰππίαν ἐκαλέσαμεν; Charm. 154 E. τί οὖν οὐκ ἀπεδόσαμεν...καὶ θεασάμεθα; So likewise in Soph. Oed. Tyr. 1002. τί δῆτ' ἔγωγ' οὐ τοῦδε τοῦ φόβου σ', ἀναξ, | ἐπέπερ εἵνους ἦλθον, ἐξελευσάμην. See also on 342 E. —καθιζόμενος ἐνταυθί] All recent editors read ἐνταυθί with the Bodleian and two other of the best MSS. instead of the old reading ἐνταυθοῖ. On the question whether ἐνταυθοῖ can be used of a state of rest, see Mr Shilleto on Dem. Fals. Legg. §§ 92, 356. No doubt ἐνταυθοῖ might stand here, after the analogy of such phrases as εἰς τὸν αὐτὸν θάκον καθίζουτο Rep. vii. 516 E: but the authority of the best MSS. is decisive. τὸν παῖδα τουτονί] Pointing to a slave.—ἀλλ' οὖν ἀκούετε] "Well then, listen."

II. βαθέος ὄρθρου] Crito 43 A. Ar. Vesp. 216. St Luke xxiv. 1.—Φάσωνος δὲ ἀδελφός] For this well-known use of δὲ compare Eur. Hec. 534. ὦ παῖ Πηλέως, πατήρ δ' ἐμός... and a variety of examples in Elmsley on Med. 940.

B. τὴν θύραν...ἐκρούει] κόπτειν and κρούειν are both used of knocking for admittance, though the former is more strictly Attic; Phrynichus indeed disapproves of κρούειν altogether, but many passages are against him, as Heindorf observes, below 314 D. We also find πατάσσειν and ἀράσσειν of violent knocking, Ar. Ran. 38. Eur. Hec. 1044. On the other hand, ψοφεῖν is to knock on

coming out, a necessary precaution as the doors of the ancients opened back into the street. Cf. Lobeck. Phryn. p. 177. Ar. Nub. 132, where this distinction is explained by the Scholiast.—[Ἱπποκράτης, ἔφην, οὗτος] “So you are here, Hippocrates?” not “heus tu,” which would have required οὗτος to come first.—μή τι πεύτερον ἀγγέλλεις;] Here there is a play on the double meaning of “news” and “misfortune.” Socrates asks for the former, Hippocrates willfully understands him to mean the latter. εἰ μὴ=ἀλλά, as in Ar. Eq. 186. μῶν ἐκ καλῶν εἰ κάγαθῶν; ΑΛΔ. μὰ τοὺς θεοὺς, | εἰ μὴ ἴκ πονηρῶν γ’...according to the certain correction of Elmsley.—Ἐὖ ἂν λέγοις] “I am glad to hear it.” Soph. Oed. Col. 647, μέγ’ ἂν λέγοις δῶρομα τῆς ζηνουσίας.—τηνικαδέ] “so early.” Crito l. c. στάς παρ’ ἐμοί is to be joined with ἔφη.—πρώην=the day before yesterday, as in the phrase χθές καὶ πρώην. Compare above: τριτην γε ἦδη ἡμέραν. ἄρτι is “only just,” which is also the force of γε in ἐσπέρας γε.

C. ἐπιψηλαφήσας τοῦ σκίμπος] “Feeling his way to the bed, as it was still dark.” The σκίμπος was a low and mean kind of bed, contemptuously ascribed to Socrates in the Nubes (254, 709), called also ἀσκάτης (ib. 633), and δακλαδίας (folding like a camp-stool, from δακλάω, Eq. 1384, 1386).—δῆτα] repeats the former answer with emphasis: “only last night, I assure you.”—ἐξ Οἰνύρης] There were two Attic demi of this name: cf. Arnold on Thuc. ii. 18. One was near Eleutherae, on the high road by the passes of Cithaeron to Thebes; the other near Marathon. The former of these, as Sauppe points out, must here be intended, as it was the nearest way by which a runaway slave could reach the frontier.—ὐπό τινος ἄλλον ἐπελαθόμεν] “I had it put out of my head by something else.” Apol. 17 A. ἐγὼ δ’ οὖν καὶ αὐτὸς ὑπ’ αὐτῶν δλίγου ἐμαντοῦ ἐπελαθόμεν. Ar. Nub. 854. ἀλλ’ ὅ τι μάθοιμ’ ἐκάστοτε, | ἐπελανθανόμεν εὐθὺς ὑπὸ πλῆθους τῶν ἐτῶν.—ἦλθον] “returned.” For examples, see Heindorf.—καὶ ἔτι μὲν ἐνεχείρησα] “and though I still made the attempt,” i. e. notwithstanding the lateness of the hour. Cf. Xen. Anab. vi. 2. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγῆς τῆς στρατιᾶς ἐκπεύσαι· θυομένῳ δ’ αὐτῷ κ.τ.λ. In these instances ἔτι refers to some unexpressed obstacle: ἔπειτα is “yet afterwards,” δὲ being omitted, as it regularly is after πρώτων μὲν.—λίαν πόρρω τῶν νυκτῶν] “too far gone in the night.” Sympos. 217 D. διελεγόμεν πόρρω τῶν νυκτῶν. Herod. ii. 121. 4. ὡς πρόσω ἦν τῆς νυκτός. ix. 44. ὡς δὲ πρόσω τῆς νυκτός προελήλατο. Elsewhere, πόρρω with Gen. is “far from,” as in Theaet. 151 C. πόρρω ὄντες

τοῦ εἶδέναι. Phaedr. 238 B. οὐκέτι πρόβῳ διθυράμβῳ φθέγγομαι. Νύκτες in the plural, hours or watches of the night, Rep. x. 621 B. Xen. Cyrop. iv. 5. 13. v. 3. 52.

D. ἐκ τοῦ κόπου] ἐκ in the sense of "after" is stronger than μετά: "statim et continuo post." Stallb. Cf. Phaedr. 251 A. ἰδόντα δὲ αὐτόν, οἷον ἐκ τῆς φρίκης, μεταβολή τε καὶ ἰδρῶς καὶ θερμότης ἀήθης λαμβάνει.—ἀναστὰς οὕτω δεῦρο ἐπ.] οὕτω thus introduced after a participle, like the Lat. *ita demum*, gives clearness and emphasis to a sequence: "then and not till then." cf. 314 C. διαπερανόμενοι οὕτως ἐσίομεν. 326 D. ὑπογράψαντες γραμμὰς...οὕτω κ.τ.λ. Phaedo 61 D. καθεζόμενος οὕτως ἦδη τὰ λοιπὰ διελέγετο. Rep. ix. 576 E. ἰδόντες οὕτω δόξαν ἀποφανώμεθα. There is a slightly different usage of οὕτω after a verb, below 325 A.—πτοίησῶ] "excitement." Dr Wagner on Phaedo 68 C. observes that προεἶσθαι is a word almost exclusively used by poets and philosophers: in the latter it denotes an inordinate desire not based upon rational grounds.—μῶν τί σε ἀδικεῖ Πρωταγόρας] In Jelf Gr. Gr. § 873, this is cited as an unusual instance of μῶν answered in the affirmative. But surely the form of this, as of every other question, turns upon the expected answer.—ἂν αὐτῷ διδῶς...ἐκείνον] αὐτὸς and ἐκείνος both refer to Protagoras: cf. 318 C. So Phaedo 111 B. τὰς δὲ ὥρας αὐτοῖς κρᾶσιν ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι. Euthyphr. 14 D. τίς αὐτῆ ἢ ὑπηρεσία ἐστὶ τῶς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις. Thuc. i. 132. παιδικὰ ποτε ὦν αὐτῆ καὶ πιστότατος ἐκείνῳ.—Εἰ γὰρ...φίλων] "I wish it may only depend on this; for I will leave nothing remaining of my own or my friends' property." "I would it did" is expressed by εἰ γὰρ ἦν. For the sense of ἐπιλείπειν, the passage cited from Phileb. 52 D. is not exactly to the point: the word there means rather "to omit." A nearer approach to it is Xen. Anab. i. 8. 18. τὸ ἐπιλείπόμενον = the part left behind. Odys. viii. 475. ἐπὶ δὲ πλείον ἐλέλειπτο.

E. τῶν φίλων is the gen. of τὰ τῶν φίλων, the single τῶν serving for both articles; cf. Stallb. Gorg. 454 E.—αὐτὰ ταῦτα = δι' αὐτὰ ταῦτα, Sympos. 204 A. αὐτὸ γὰρ τοῦτό ἐστι χαλεπὸν ἀμαθία. A slightly different explanation is given by Riddell, Dig. § 18.—οὐδ' ἀκήκοα οὐδὲν, sc. αὐτοῦ. Compare 313 B. ὃν οὔτε γινώσκεις ὡς φῆς ὅτε διελέξαι οὐδεπόποτε, sc. αὐτῷ. Lysias, Orat. xxii. p. 166. § 25. οἷς ὑμεῖς χαριείσθε καὶ προθυμότερους ποιήσετε, sc. αὐτοῦς — ἦ, ὅτε] ἦ as the form of the first person is the reading of most MSS. of Plato even before a vowel. Hermann's notion (Praef. Oed. Tyr. p. xix.) that ἦ is the aorist, and ἦν the imperfect, is probably

unfounded.—*τί οὐ βαδίζομεν*] An expression of impatience, like *τί οὐν οὐ διηγῆσω* above. Cf. *Lys.* 211 D. *Crat.* 420 B. *Gorg.* 468 D.

311 *παρὰ Καλλιᾶ τῷ Ἰπποκρίτῳ*] The scene of Xenophon's Symposium, as well as of this dialogue, is laid at his house. See his life in the *Diet. of Biogr.* (Callias, No. 6).—*μήπω γ', ὦ γαθέ*] The old reading was *μήπω, γαθέ*. Heindorf corrected *μήπω, ὦ γαθέ*, and was followed by editors down to Cobet, whose conjecture *μηπωγωγαθε* has been generally approved. He refers to *Phaedr.* 242 A. *μήπω γε, ὦ Σώκρατες πρὶν ἂν τὸ καῦμα παρέλθῃ*. As Sauppe remarks, *μήπω* in Attic writers is usually followed by *γέ*. The bracketing of *ἐκέϊσε ἡμεν* is also due to Cobet. Kroschel alone (unsuccessfully, I think) maintains the genuineness of the words. *δεῦρο ἐξασπώμεν εἰς τὴν αὐλήν*] "let us turn out into the court here." *Phaedo* 116 A. *ἀνίστατο εἰς οἰκῆμά τι*. *Pseudo-Plat. Theag.* 129 B. *ἐμὲ δὲ δεῖ ἐξασπῆσαι*. *Eur. Heracl.* 59. *ἀνίστασθαί σε χρὴ | ἐς Ἄργος, οὐ σε λείσιμος μένει δίκη.—διατρίψομεν* includes the notions of "associating" and "conversing." Cf. *Euthyphr. init.* *τὰς ἐν Δικεῖω καταλιπὼν διατρίβας ἐνθάδε νῦν διατρίβεις*. *Phaedo* 59 D. *διατρίβοντες μετ' ἀλλήλων*. Of course this does not apply to *διατρίβει* below; the sense in either case being determined by the context.—*ἄστε...αὐτόν*] "So don't be afraid, we shall catch him;" the form of the sentence corresponding exactly with the English idiom. Cf. *Xen. Cyrop.* v. 4. 36. *θάβρει, ἔφη, ὦ Κύρε, οὐδὲν σε δεήσει τῷ ἀγαθῷ ἀνδρὶ μάχεσθαι*. *Ibid.* vii. 3. 13. *ἀλλὰ θάβρει, ἔφη, ὦ Κύρε, οὐ μὴ σε κρύψω*. *Soph. Œd. Col.* 1185. *οὐ γὰρ σε, θάρσει, πρὸς βίαν παρασπᾶσει | γρώμης*.

III. B. *ἀποπειρώμενος τοῦ Ἰπποκράτους τῆς βώμης*] "with a view of testing his determination;" *βώμη* occurs in this sense, *Thuc.* ii. 43. vii. 18. and the verb *βώννυμι*, ii. 8. iv. 72.—*τελών* is the future, as usual after *λέναι, ἔρχεσθαι, &c.* So 311 E. *ἐρχόμεθα τελοῦντες τὰ χρέματα*. 313 A. *οἶσθα εἰς οἴων τινα κινδύνον ἔρχει ὑποθῆσθαι τὴν ψυχὴν.—ὡς παρὰ τίνα...γενησόμενος*] "In what capacity do you mean to attend him, and what do you expect to become?"—*ὡσπερ ἂν εἰ ἐπειθείς...εἰ τίς σε ἤρετο...τί ἂν ἀπεκρίνω*] "Triplici etiam ei in protasi Menon. p. 74 B. *εἰ τίς σε ἀνέροικο τοῦτο δ νῦν δὲ ἐγὼ ἔλεγον, τί ἐστι σχῆμα, ὦ Μένων; εἰ αὐτῷ εἶπες ὅτι στρογγυλότης, εἰ σοι εἶπεν ἄπειρ ἐγὼ, πότερον σχῆμα ἢ στρογγυλότης ἐστὶν ἢ σχῆμά τι, εἶπες δῆπου ἂν ὅτι σχῆμά τι*." Heindorf. The change of tenses should here be remarked: "intending" is a continuous action, expressed by the imperfect; whereas "asking" and "answering" are momentary, and the aorist is used. *Comp.* 313 A. 357 D. *Jelf,*

§ 401. 4.—ὡσπερ ἂν εἶ] In the use of this phrase, as of *κἄν εἶ*, two constructions are to be noticed: (1) A verb follows to which *ἂν* can be referred: in this case *ἂν* is generally repeated, and the first *ἂν* serves merely to prepare the mind for the conditional character of the sentence. Thus we have *τί ἂν ἀπεκρίνω* here: compare below 318 B. (*κἄν εἶ* and *ὡσπερ ἂν εἶ*), 353 D. *κἄν εἶ...παρασκευάζει...δμως δ' ἂν κακὰ ἦν*. Jelf, §§ 430, 432. (2) Where no such verb follows, the construction is elliptical: see on 328 A. and compare 341 C. 343 E. 346 D.

D. *ἂν μὲν ἐξικνήται...προσαναλίσκοντες*] “If our own funds go far enough, and we can persuade him by their means, *spending them only*; but if they fall short, *spending our friends' money also*.” That the ellipse must be supplied in this manner was first shewn by Heindorf.—*εἰ οὖν τις...ἔροιτο*] The change to the optative from the *εἰ τις ἤροτο* of former questions is worth noticing: it indicates the substitution of a possible for an impossible case. See below on 835 C.—*εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἴπκ.*] Compare Euthyd. 283 B. *εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι*. Lach. 186 E. *σὸ δ', ὦ Δάχης καὶ Νικία, εἶπετον ἡμῖν ἑκάτερος*. On the contrary, Sympos. 188 B. *καὶ γὰρ πάχνη καὶ χάλαζαι καὶ ἐρωσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἀλλήλα τῶν τοιούτων γίγνεται ἐρωτικῶν... an instance of the so-called “schema Pindaricum.”*

E. *τί ὄνομα, ἄλλο γε λεγόμενον*] “what *distinct name*,” corresponding to *ἀγαματοποιὸς &c.*—*ἀγαματοποιὸν*] Heindorf remarks that *τὸ ὄνομα τὸν ἀγαματοποιὸν* would be more idiomatic, e.g. Crat. 402 D. *ἐκ τούτων τῶν ὀνομάτων ἢ Τηθὸς τὸ ὄνομα σύγκειται*. Sometimes, however, as in this place, *ὄνομα* is not repeated. Crat. 392 B. *Πότερον οἰεῖ Ὅμηρον ὀρθότερον ἠγείσθαι τῶν ὀνομάτων κείσθαι τῷ παιδί, τὸν Ἀστυνάκτα ἢ τὸν Σκαμάνδριον*.

Σοφιστήν] For a full discussion of the character and reputation of the Sophists see Mr Grote's History, ch. 67, and an able critique on some of Grote's positions, by Mr Cope, in the Journal of Classical and Sacred Philology, Vol. i. 145-188. From their pages I extract the definition of a Sophist, as given by Xenophon, Plato, and Aristotle; all, it must be borne in mind, representing the one-sided judgment of philosophers. Xen. Memor. i. 6. 13. *καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ὡσπερ πόρρους ἀποκαλοῦσιν*. Plat. Soph. 268 C. *μιμητὴς δ' ὢν τοῦ σοφοῦ δῆλον ὅτι παρώνυμον αὐτοῦ τι λήφεται, καὶ σχεδὸν ἤδη μεμῆθηκα ὅτι τούτον δεῖ προσεῖπειν ἀληθῶς αὐτὸν ἐκείνον τὸν παντάπασι μὲν ὄντως σοφιστήν*. Arist. de Soph. Elench. c. 1. *ἔστι γὰρ ἢ*

σοφιστικὴ φαινομένη σοφία, οὐσα δ' οὐ, καὶ ὁ σοφιστὴς χρηματιστὴς ἀπὸ φαινομένης σοφίας ἀλλ' οὐκ οὐσης. The present passage, which has not, so far as I am aware, been brought forward by either of the above writers, appears to me to have a twofold bearing on this much vexed question. On the one hand, the Sophist belongs as much to a recognised *profession* as the statuary or poet; on the other hand, that profession is not an honourable one, as even the would-be pupil of Protagoras, Hippocrates, is constrained to admit (*εἴπερ γε ἃ διανοοῦμαι χρὴ λέγειν*). May we not suppose that, as professors of Rhetoric, the Sophists enjoyed a large share of popularity, qualified by a large, perhaps an equal, amount of adverse public opinion? This divided state of the feeling towards them would be the natural result of their teaching, attractive as it was to the young, and not positively immoral, while at the same time it arrayed against itself all the conservative tendencies and all the philosophic earnestness of the age. [See also the passages from Mr Mill's Review of Grote's Plato (Dissertations and Discussions, III. 308 foll.) quoted in the preface.]—*ὀνομάζουσα...εἶναι*] See Wagner on Apol. 23 A. *δνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι*—*Εἰ οὖν...παρὰ τὸν Πρωταγόραν*] sc. τί ἂν φαίης; as in Phaedr. 268 B. C. Crat. 392 C.

312 *ὑπέφαιε τι ἡμέρας*] Heindorf cites Xen. Anab. iv. 3. 9. *ὡς τάχιστα ἕως ὑπέφαινε*, and *ibid.* iv. 2. 7. *Κυροπ.* iv. 5. 14. *ἔπει δὲ ἡμέρα ὑπέφαινε*. But these instances do not prove his assertion that *ὑποφαίνει* is used absolutely.—*Εἰς τοὺς Ἕλληνας*] *Comp.* 348 E. *σεωπὸν ὑποκηρυξάμενος εἰς πάντας τοὺς Ἕλληνας*. *Tim.* 25 B. *εἰς ἅπαντας ἀνθρώπους διαφανὴς τῇ ἀρετῇ*. *Sympos.* 179 B. *ἰκανὴν μαρτυρίαν παρέχεται ὑπὲρ τοῦδε τοῦ λόγου εἰς τοὺς Ἕλληνας.—σαντὸν*] Most recent editors adopt this correction for *αὐτὸν*, the reading of the best MSS. The use of the 3rd person of the reflexive pronoun for the 1st and 2nd is found (α) constantly in the plural; (β) in poetry, e.g. *Soph. Trach.* 451, *εἰ δ' αὐτὸς αὐτὸν ὠδε παιδεύεις*; (γ) in the Orators and later writers. But Sauppe rejects this usage as regards prose writers, down to Plato inclusive, and remarks with some humour that “the few instances to the contrary disappear in the counting.” We find indeed in Phaedo 91 C. *ὅπως μὴ ἐγὼ... ἑαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας.....οἰχήσομαι*, where Bekker and Hirschig read *ἐμαντόν*. In the present passage, however, the *σ* might easily have dropped out after *Ἕλληνας*.—*ἀλλ' ἄρα...ὑπολαμβάνει*] *ἀλλ' ἄρα* is “but after all” (*Apol.* 25 A. *Euthyd.* 290 E.), and the question commences at *μὴ οὐ τοιαύτην ὑπολαμβάνεις*, well



rendered by Stallbaum, "numquid non talem putas?" The *μη* and the *ου* must be kept distinct, and the latter joined closely with *τοιούτην*. Cf. Phaedo 67 B. *μη καθαρή γὰρ καθαροῦ ἐπάπτεσθαι μη ὁ θεμετὸν ἦ*. Meno 89 C. *μη τοῦτο οὐ καλῶς ὠμολογήσαμεν*; Sympos. 194 C. *ἀλλὰ μη οὐχ οὔτοι ἡμεῖς ὤμεν*. See also Riddell, § 138.

B. *ἢ παρὰ τοῦ γραμματιστοῦ, κ.τ.λ.*] The three branches of Athenian education, *γράμματα, μουσική, γυμναστική*. Compare below, 326 A. sqq. Pseudo-Plat. Theag. 122 E. Xen. Lacon. ii. 1. Aristotle (Pol. viii. 3. 7) adds as a fourth branch *γραφική*, drawing.—*ἐπι τέχνη*] "with a view to practising it as a profession," opp. to *ἐπι παιδεία*. Cf. 315 A. So *ιδιώτης* throughout this dialogue is "a non-professional person," (opp. *σοφιστής*, Soph. 221 D.) and *ιδιωτεύειν*, below 326 E, is opposed to *ἐπάτειν*, "to have a professional knowledge of a subject," 314 A. 327 C. The student may refer with profit to a note of Dr Thompson on Gorg. 455 B, on the "oft-recurring distinction of *δημιουργός* and *ιδιώτης*, equivalent in the time of Plato to that between professional and un-professional, clerk and layman, the learned and the vulgar."—*τοιούτη* "of the latter kind."

IV. C. *θαυμάζοιμι ἂν εἰ οἶσθα.*] Plato's usual construction, e.g. 315 E. 336 C. *θαυμάζοιμι ἂν εἰ τῷ ἀνθρώπῳ παραχωρεῖ*. This 4th chapter is a good example of Socrates' dialectic method on a small scale: his opponent is at once brought to acknowledge that he knows nothing about the meaning of the term he employs, in this case *σοφιστής*.—*ὡσπερ τοῦνομα λέγει*] The speaker derives *σοφιστής* from *σοφός* and *εἰδέναι*, as if ὁ τῶν σοφῶν ἴσῃς. The true derivation, it is almost needless to add, is *σοφίζω*, "to make wise," and the idea conveyed is that of "teaching," not of "knowing." On this whole class of words in *-τής* Mr Cope has some good remarks, p. 182.—*τῶν σοφῶν*] The neuter throughout this chapter, as in Theat. 157 C. *παρατίθημι ἐκάστων τῶν σοφῶν ἀπογεύσασθαι*... where it has been mistaken for the masculine.

D. *τῶν τι σοφῶν εἰσιν οἱ ζωγράφ. ἐπ.*] "What is the object of (*circa quam rem versentur*, Steph.) those wise things in which painters are skilled." For the position of *τί*, cf. Gorg. 449 A. *τίνα σε χρεὴ καλεῖν ὡς τίνος ἐπιστήμονα τέχνης*; Sympos. 206 B. *τῶν τίνα τρόπον διακόντων αὐτό*. Pseudo-Plat. Theag. 125 B, *εἰ ἠρόμεθα τῶν τί σοφῶν*; *ibid.* C. *Τῶν τί σοφῶν λέγεις, ὦ Ἐδριπίδη*; See also Jelf § 883. 2, and for the construction *σοφός τι*, § 579. 2.—*καὶ τὰλλα οὐτως*] "*Intelligi potest ex his.*" Stallb. Rather, I should think, *εἴπομεν ἂν*, and so in p. 319 B, the words *καὶ τὰλλα πάντα οὕτως*

are dependent upon ὀρώ preceding.—τι ἂν ἀποκρινάμεθα] This necessary correction was first made by Bekker. C. F. Hermann, however, defends ἀποκρινόμεθα, the reading of all the MSS., “Nimirum ut aoristicis ξρωτό et εἴποιμεν respondeat; at praesens his eo facilius admiscebitur, quod ipsi praesentibus carent.”—ἐπιστάτην τοῦ π.δ.λ.] Another instance of the weakness of the ancients in etymology: there is evidently a confusion between the senses of ἐπιστάτης and ἐπιστήμων. Cf. Crat. 414 E. τὸ μέτριον, οἶμαι, δεῖ φυλάττειν καὶ τὸ εἰκὸς σὲ τὸν σοφὸν ἐπιστάτην.

E. ἡ δῆλον στι] Compare the opening words of the dialogue, ἡ δῆλα δὴ στι... Here ἡ is not in the MSS. and was first added by Heindorf. τὸν μαθητὴν ποιεῖ] sc. ἐπιστήμονα. Sympos. 196 E. ποιητῆς ὁ θεὸς σοφὸς οὕτως, ὥστε καὶ ἄλλων ποιῆσαι, sc. σοφόν. Comp. below 348 E.

313 πολλὰ ἂν περισκεψώ] See the note on 311 B. The construction returns to the imperfect immediately afterwards, τοῖς τε φίλοις ἂν παρεκάλεις.—εἴτ' ἐπιτρεπτόν ἐτε οὐ] In the second member of a *dependent* disjunctive sentence (utrum...neque) the negative may be either οὐ or μή. See just below and compare Rep. 451 D. σκοπόμεν, ἡμῖν πρέπει ἢ οὐ with Rep. I. 339 A. εἰ δὲ ἀληθὴς ἢ μή, πειράσομαι μαθεῖν. If the sentence is *independent*, (sive... sive non) μή only is used. Sympos. 200 D. ἐπεὶ ἐν τῷ γε νῦν παρόντι, ἐτε βούλει ἐτε μή, ἔχεις.—δ δὲ...τὴν ψυχὴν] For the epexegetis τὴν ψυχὴν, and the return to the neuter pronoun ἐν ᾧ, compare Rep. IX. 583 E. δ μεταξὺ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι, τὴν ἡσυχίαν, τοῦτό ποτε ἀμφοτέρα ἔσται, λυπὴ τε καὶ ἡδονή, and more in Heind. and Stallb. on Gorg. 483 A.—καὶ ἐν ᾧ πάντ' ἐστὶ κ.τ.λ.] “and on which your all depends whether for good or ill success, according as it turns out healthy or unhealthy.” Cf. Eur. Alcest. 278. ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μή. Iph. T. 1057. Ar. Ach. 474. infra 356 C. ἐν τούτῳ ἡμῖν ἦν τὸ εἶ πράττειν. Plato regularly uses χρηστικός and ποιητικός of bodily or mental health. See below 313 D. 326 B. Theaet. 167 B. ἀλλ' οἶμαι, ποιητῆ ψυχῆς ἔξει δοξάζοντα συγγεγῆ αὐτοῖς χρηστὴ ἐποίησε δοξάζουσα ἕτερα τοιαῦτα.—περὶ δὲ τούτου] On the repetition of δὲ “in apodosis” I need only refer to Buttman's *Midias*, Excurs. XI. Other instances in Plato are infra 325 C. Phaedo 78 C. τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτά, ταῦτα δὲ εἶναι τὰ ξύμθετα. *ibid.* 80 D. 81 B. 113 E. 114 A. &c.

B. ὀρθριος ἦκων] So Homer, II. I. 423. χθιζὸς ἔβη κατὰ δαῖτα, and elsewhere.—πάντως σνεστέον] πάντως is “at all events,” “in

any case," "come what may," its usual sense in Plato. *συνεστέον* appears to be a solitary instance of the verbal adjective from *εἶμι* or any of its compounds. On *συνείναι* Ast remarks, "tam de discipulo quam de magistro usurpatur:" see below 316 C. 318 A. and the note on *συγγιγνεσθαι*, 309 D.—*οὐτε διελεξαι*] Above, 310 E.

C. Ἄρ' οὖν] Est "nonne," ut sexcenties. Stallb.—*ἐμπορός τις ἢ κάπηλος*] The difference between *ἐμπορός* the wholesale, and *κάπηλος* the retail dealer, is explained Rep. II. 371 D. *ἢ οὐ κατήλους καλοῦμεν τοὺς πρὸς ὠνῆν τε καὶ πρᾶσιν διακονούστας, ἰδρυμένους ἐν ἀγορῇ, τοὺς δὲ πλατήτας ἐπὶ τὰς πόλεις ἐμπόρους*; Soph. 223 D. *τῆς μεταβλητικῆς οὐχ ἢ μὲν κατὰ πόλιν ἀλλαγῆ, σχεδὸν αὐτῆς ἡμῶν μέρος ἐν, καπηλικῇ προσαγορεύεται*; Naü. *Τὸ δὲ γε ἐξ ἄλλης εἰς ἄλλη πόλιν διαλλαττόμενον ὡς ἢ καὶ πράσει ἐμπορικῇ*; Tl' οὐ; Compare Polit. 260 C. Legg. VIII. 849 D. Pseudo-Dem. adv. Aristog. I. p. 784. § 57. *εἰ δὲ κάπηλός ἐστι πονηρίας καὶ καλιγκάπηλος καὶ μεταβολεύς* and the Scholiast on Ar. Plut. 1156.—*δπως γε μὴ...ἐξαπατήσῃ*] Dawes, as is well known, has laid down that *δπως* is never joined with an aorist of the same form as the future (this I believe to be the clearest mode of stating his rule), i.e. with the aor. I act. or middle; and that wherever the MSS. exhibit such aorists, they are to be altered into the corresponding futures. Bekker therefore, whom Sauppe alone follows, reads *ἐξαπατήσει*, contrary to all the MSS. But Heindorf had already remarked that he could not venture to do so, "admodum dubitans de veritate præcepti illius Dawesiani," and had cited instances of the aorist, which it was impossible to correct, from Xen. Cyrop. VII. 5. 82. Ar. Eccl. 117. In the latter passage indeed, *δπως προμελετήσαιμεν* is now read, but in many more of the Attic Drama the metre forbids any alteration. It is now generally agreed that Dawes was wrong in attempting to reduce all the passages to a Procrustean standard, though in such cases the future was undoubtedly preferred. "The difference between the two forms doubtless is, that the fut. ind. represents the proposed end as something existing in fut. time, the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing." Jelf, Gr. Gr. § 812, where Dawes' canon is fully discussed, and the ellipse, as in the present instance, of *δρα* before *δπως*, illustrated.

D. ὦν ἄγοσιν ἀγωγίμων] The antecedent to ὦν is *ὃ τι* following, and so just below *ἀγροῶεν ὦν πωλοῦσιν ὃ τι χρ. ἢ πον.*, not *τούτων ὦν πωλοῦσιν.*—*ὡς δ' αὐτως*] This is more Attic than *ὡσαύτως*

δέ. cf. Phaedo 102 E. (ubi v. Stallbaum.) Polit. 310 D. Xen. Anab. v. 6. 9. But the other form also occurs, Gorg. 460 E. Sympos. 186 E.

E. *τυγχάνει ἐπιστήμων τούτων*] Heindorf would insert ὦν after ἐπιστήμων. But the participle is omitted, Phaedr. 263 D. Gorg. 502 B. Rep. II. 369 B. Porson is therefore wrong on Hec. 782, where he follows the authority of Phrynichus, and has been corrected by Hermann, Elmsley and others.—*μη̄ περι τοῖς φιλάτοις... κινδυνεύης*] “take care that you do not stake your dearest objects upon the hazard of a die.” A proverbial expression: see Stallbaum. In *κυβεύς τε καὶ κινδυνεύης* there is a hendiadys. After *περι* we should rather have expected a genitive of the object risked, as in the phrases *περιδίδομαι περι τῆς κεφαλῆς*, Ar. Eq. 791. *περίδου μοι περι θυμητιδᾶν ἄλλῶν*, Ar. Ach. 772; and so with *κινδυνεύω*, Herod. VIII. 74, and with *κυβεύω*, Xen. Hell. VI. 3. 16. Riddell § 127 translates *περι* “in the sphere of,” comparing Phaedo 114 D, *θαρρεῖν χρη̄ περι τῇ ἑαυτοῦ ψυχῇ ἄνδρα*. The phrase *τὰ φιλτάτα* is used literally, Legg. I. 650 A. *ἐπιτρέποντα αὐτοῦ θυγατέρας τε καὶ υἱεῖς καὶ γυναῖκα, οὕτως ἐν τοῖς φιλάτοις κινδυνεύσαντα ἦθος ψυχῆς θεάσασθαι*: metaphorically, of the soul, here and in Gorg. 513 A. *σὺν τοῖς φιλάτοις ἡ αἰρεσις ἡμῶν ἔσται*, where see Dr Thompson’s note. Observe how the preposition is varied in these three instances: the use of *σὺν* especially in the last passage is curious, “with risk or damage to what ought to be dearest to us.”

314 *παρὰ τοῦ καπήλου*] This is Heindorf’s correction for *παρὰ του κ.*, adopted by most succeeding editors; he remarks that the article is used as in modern languages. So *τὸν ἐπαύοντα* just below. The words *καὶ ἐμπόρου* are expunged by Sauppe for conclusive reasons: (1) *ἐμπορος* almost always precedes *κάπηλος* (we say “wholesale and retail,” not “retail and wholesale”); (2) we are here concerned only with the *κάπηλος*, not with the *ἐμπορος*; (3) the article must have been repeated.—*καταθέμενον οἰκαδε*] “take them home and lay them down.” Cf. on 310 A. In the later Attic *οἰκαδε* has sometimes the meaning of *οἰκοι*, Lobeck Phryn. p. 44,—but never, so far as I am aware, in Plato.—*τὸν ἐπαύοντα*] “the physician,” one who “has a professional knowledge” on the subject of meats and drinks; cf. on 312 B.

B. *καταθέντα τὴν τιμὴν*] This verb is used especially of ready money payments. For Protagoras’ account of his own practice in this respect, see below, 328 B.—*ἔτι νέοι, ὥστε*] Cf. Eur. Androm. 80. *γέρον γ’ ἐκείνος ὥστε σ’ ὠφελεῖν παρών*. Xen. Cyrop. IV. 5. 15;

ὄλιγος ἐσμέν ὥστε ἐγκρατεῖς εἶναι αὐτῶν. Xen. Memor. III. 13. 3. ψυχρῶν, ἐφη, ὥστε λούσασθαι ἐστίν. We need not take *νέα ὥστε* as = *νέωτεροι ἢ ὥστε*, and so on; see Heindorf's notes, and Ast on Phaedr. 250 A, who remarks: "in his locis ὥστε nihil aliud est nisi gerundii periphrasis, ut ὥστε διελέσθαι ad explicandum, ὥστε λούσασθαι ad lavandum." The varied expression is noteworthy in Antiph. de caede Her. § 79, p. 139. γέρω μὲν ἐκείνος ὡστ' ἐμοὶ βοηθεῖν, νεώτερος δ' ἐγὼ πολλῶ ἢ ὥστε δύσασθαι ἐμαντῶ τιμωρεῖν ἱκανῶς. Translate: "we are still rather young (or 'full young,' not 'too young') to explain so great a matter." A frequent sense both of *διαρεῖν* and *διαρέεσθαι*, e.g. 339 A.—[Ἰκτίος δ' Ἠλείος] The conceit and ostentation of this Sophist are fully brought out in this Dialogue, and in the two which bear his name. See especially Hipp. Maj. 285 sqq. and compare Grote, VIII. 513—521.—*οἶμαι δὲ καὶ Πιρόδικον τὸν Κεῖων*] The ellipse of *αὐτόθι εἶναι* is obvious enough. Heindorf refers to Lach. 180 A. Euthyphr. 3 E. Sympos. 176 A. Xen. Sympos. VIII. 7. For the character of Prodicus, compare Grote, p. 511—513.

VI. C. *Δόξαν ἡμῖν ταῦτα*] Xen. Anab. IV. 1. 13. *δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν*. On the contrary, Xen. Hell. III. 2. 19. *δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν*. See Jelf, § 384, where the principle is explained. Riddell's Digest, § 8.—*ἐπιστάγαντες... ἐπέκεσαν*] "we stopped to discuss a question which had arisen between us on the way." Cf. Phileb. 64 C. *ἐπὶ μὲν τοῖς τοῦ ἀγαθοῦ προθύροις καὶ τῆς οἰκῆσεως ἐφεστάναι*. Legg. VII. 799 D. *ἀτόκου γὰρ τὰ νῦν ἐμπεπτικῶτος λόγου.—διαπερανάμενοι οὕτως ἐστοιμεν*] Compare 310 D. *ἀναστὰς οὕτω δεῦρο ἐπορευόμεν*. The phrases *περαίνειν λόγον* and *περαίνεσθαι λόγον* are used indifferently: see Heind. on Phaedr. 263 E.—*δοκεῖ οὖν μοι*] "Now if I remember right." Theaet. 142 C. *δοκεῖ γὰρ μοι ὄλιγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ*, cf. 144 D. infra 315 E. 330 E. Sympos. 173 B. Euthyd. 273 A. Charm. 162 C.; and for the omission of *ὦς*, Stallb. on Gorg. 460 A. Ast on Phaedr. 278 C.

D. *κυνδυνεύει... ἀχθεσθαι τοῖς φοιτῶσιν*] "I dare say he is annoyed at all who come." This use of *κυνδυνεύω*, so common in Plato, is only found once in Herodotus, IV. 105, twice in Thucydides, IV. 117, VI. 87, and about as often in Demosthenes. The technical sense of *φοιτᾶν*, "ludum frequentare," occurs below, 326 C; it is here simply "frequentare."—"Ea est vocula mirantis et indignantis. v. Valcken. ad Eur. Hippol. 905." Stallbaum.—*ὁ σχολῆ αὐτῷ*] "My master is engaged:" a frequent use of *αὐτός*,

exemplified in the αὐτὸς ἔφα of the Pythagoreans. Rep. i. 327 B. ἡρόμην ὅπου αὐτὸς εἶη. Ar. Nub. 218—220. φέρε γὰρ τίς οὗτος οὐπὶ τῆς κρεμάθρας ἀνήρ; | ΜΑΘ. αὐτός; ΣΤΡ. τίς αὐτός; ΜΑΘ. Σωκράτης. ΣΤΡ. ὦ Σώκρατες. | ἴθ' οὗτος, ἀναβόησον αὐτὸν μοι μέγα. Ar. Fragm. 261. ἀνοιγέτω τις δώματ' αὐτὸς ἐρχεται. Theophr. Char. ii. καὶ τοὺς ἅπαντας ἐπιστήναι κελεύσαι, ἕως ἂν αὐτὸς παρέλθῃ. cf. Cic. N. D. i. 5. —ἀμφοῖν τοῖν χερσίν] This is more Attic than the old reading ταῖν χερσίν. Thus in Legg. X. 898 A. the MSS. and Edd. give τούτου δὴ τοῖν κινήσειον without any variety of reading. Compare Jelf, § 388. 3.—τὴν θύραν...ἐπήραξε] “slammed the door quite impatiently, as hard as he could.” The words ὡς οἷός τ' ἦν are parenthetical.—ἐγκεκλημένης] So Bekk. Sauppe, Krosch. for the reading of the MSS. ἐγκεκλειμένης or -εισμένης. Comp. Dr Thompson on Phaedr. 251 D. who remarks, “It is now pretty generally acknowledged that κλήω, κλήσω, κέκληκα, &c. are the true and only Attic forms.” I like Hirschig's συγ- for ἐγ- better than most of his conjectures: συγκλείω would at least be the more usual word: but the text may stand.

E. εἰσαγγεῖλον οὖν] Xen. Sympos. i. 11. Φίλιππος δ' ὁ γελωτοποιὸς κρούσας τὴν θύραν, εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.—μόγισ ποτε] “ægre tandem, vix tandem.” Stallb. Nothing can be more gratuitous than Hirschig's conjecture, μόγισ πως.

VII. ἐν τῷ προστώφ] The πρόστων appears to have been a portico running round the four sides of the inner court. The side opposite the entrance is τὸ κατ' ἀντικρὺ πρόστων (315 C.), and the ταμείον (ibid. D.) or storeroom adjoins one of the porticoes; cf. Ar. Eccl. 14.—ἐξῆς δ' αὐτῷ] Jelf, § 598. 2.—ἐκ τοῦ ἐπιθάτερα] The phrase occurs Thuc. vii. 37, and ἐκ τοῦ ἐπ' ἀριστερά, Euthyd. 297 C. These instances support Arnold's view of the passage in Thuc. i. 2. ἐκ τοῦ ἐπι πλείστον...ἀστασίαστον οὖσαν, whereby the harshness of making ἐκ τοῦ οὖσαν equivalent to ἐκ τοῦ εἶναι is avoided.—ὁ δημοήτριος] Plut. Pericl. 165 D. ἦν μὲν αὐτῷ (τῷ Περικλεῖ) γυνὴ προσήκουσα μὲν κατὰ γένος, συνψηκκυία δ' Ἰππωνικῶ πρότερον, ἐξ οὗ Καλλίαν ἔτεκε τὸν πλούσιον· ἔτεκε δὲ καὶ παρὰ τῷ Περικλεῖ Ξάνθιππον καὶ Πάραλον.

315 Χαριμίδης ὁ Γλαύκωνος] His intimacy with Socrates appears from the dialogue which bears his name, and from Sympos. 222 B.—ἐπὶ τέχνη μαρθάνει] See on 312 B. The words following, ὡς σοφιστῆς ἐσόμενος, bring out the meaning still more clearly.—τὸ μὲν πολλὸ ξένοι] The apodosis, as frequently happens, is not the nearest δέ, but ἦσαν δέ τινες καὶ τῶν ἐπιχωρίων. Compare,

for the fact here recorded of the Sophists, Protagoras' own words, p. 346 C. and the note there.

B. "I was particularly amused to see how careful they were never to get into the way of Protagoras, but whenever he and his party turned, how gracefully and regularly these anxious listeners parted to the right and left, and, wheeling round every time, fell in behind him in the nicest manner possible." *ἐπειδὴ ἀναστρέφοι* is the same as *ὅποτε ἀναστρέφοι*, the optative alone expressing the frequency of the action. Cf. Jelf, § 419, 1.—*Τὸν δὲ μετ' εἰσέβησα*] *βίην Ἑρακλείην*, Od. xi. 601. In this playful introduction of the words of Homer there may perhaps be a sly comparison of the Sophists and their teaching with Homer's ghosts whom they did their best to resemble, by maintaining the identity of "being" and "seeming to be."—*ἔφη Ὅμηρος*] The usual formula of quotation, *ὡς* being omitted. Meno 76 D. *ἐκ τούτων δὴ σύνεε ὅ τι λέγω*, *ἔφη Πίνδαρος*. Theaet. 170 E. *μάλα μυρλοὶ δῆτα, φησὶν Ὅμηρος*. Legg. i 630 B. *φράζει Τυρταῖος*.

C. *Ἐρυσίμαχος ὁ Ἀκουμενοῦ*] Both father and son were celebrated physicians, and the latter a friend of Phaedrus, Phaedr. 268 A, and an interlocutor in Plato's Symposium.—*πολιταὶ τε αὐτοῦ*] Those from Elis, the countrymen of Hippias.—*περὶ φυσικῶς τε καὶ τῶν μετεώρων*] Compare 818 E. Hipp. Maj. 285 B. Hipp. Min. 367 E. The physical and astronomical pursuits of Sophists and philosophers were contemptuously called *μετέωρα*, high-flown speculations. Polit. 299 B. *μετεωρόλογον, ἀδολεσχίην τινὰ σοφιστήν*. Amat. 132 B. *ἀδολεσχούσι μὲν οὖν οὗτοι περὶ τῶν μετεώρων καὶ φλυαροῦσι φιλοσοφοῦντες*. So of Protagoras, Eupolis in Κόλαξι (fr. 159 Meineke) *ἐνδόθε μὲν ἐστι Πρωταγόρας ὁ Τῆσιος, | ὅς ἀλαζονεύεται μὲν ἀλιτήριος | περὶ τῶν μετεώρων*. Socrates himself did not escape the charge: Apol. 18 B. *κατηγόρουν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὡς ἐστι τις Σωκράτης, σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστής*. cf. 23 D. Ar. Nub. 228.

D. *Καὶ μὲν δὴ καὶ Τάνταλόν γε εἰσείδον*] Od. xi. 582. *καὶ μὴν Τάνταλον εἰσείδον*. There is perhaps an allusion to the avarice of Prodicus. Crat. 384 B. *εἰ μὲν οὖν ἐγὼ ἤδη ἀκηκόη παρὰ Προδίκου τὴν πεντηκοντάδραχμον ἐπίδειξιν.—ἐπεδήμει γὰρ ἄρα*] "for in fact Prodicus was staying there;" or better, perhaps, with Stallbaum, "had arrived in Athens," as above, 309 D. 310 E. The combination *γὰρ ἄρα* is illustrated by Heindorf from Rep. iv. 438 A. Legg. iii. 698 D. Sympos. 205 B.—*ἐγκεκαλυμμένος*] Compare Ar. Nub. 10. *ἐν πέντε σισύραϊς ἐγκεκορδυλημένος. | ἄλλ' εἰ δοκεῖ*,

ῤέγκωμεν ἐγκεκαλυμμένοι. The force of *καί* in *καί μάλα* is intensive or *epitatic*, as in *καί πάνν, καί πολλός, καί ἄρτι, &c.* Cf. Theaet. 142 D. *τούς τε λόγους οὓς διελέχθη αὐτῷ διεηγήσατο, καί μάλα ἀξίους ἀκοῆς.* Phaedr. 265 A. *καί μάλ' ἀνδρικῶς.* Polit. 291 A. *καί μάλα τινάσ ἀτόπους.* Rep. III. 413 C. *καί μάλ' εἰκότως ὀκνεῖν.*—Pausanias *τε ὁ ἐκ Κ.*] Pausanias and Agathon are both characters in Plato's Symposium, and the former in Xenophon's also. Both wrote tragedies, Schol. Plat. ad Sympos. init.—*μειράκιον...καλός.*] The figure *πρός τὸ σημαινόμενον*, like *παιδικά τυγχάνει ὦν.* Compare Theaet. 146 B. *ἀλλά τῶν μεираκίων τινά κέλευέ σοι ἀποκρίνεσθαι.* Lysias, Orat. III. p. 99, § 32. *ἐξέπλευσα ἐκ τῆς πόλεως ἔχων τὸ μειράκιον' ἐπειδή δέ ἀφικόμην, πάλιν ἦγον αὐτόν, κ.τ.λ.*

E. *ἔδοξα ἀκούσαι*] See on 314 C. *δοκεῖ οὖν μοι, ὁ θυρωρός, κ.τ.λ.—τοῦτ' οὖν*] This, for the common reading *τοῦτο τ' ἦν*, is supported only by a single MS., a *manu secundā*, but is preferred by Heindorf, Schleiermacher, and the Zurich editors. It seems doubtful whether *ἦν* could be used for *παρῆν*.—*τῷ Ἀδεϊμάντω*] Of the son of Cepis nothing is known; the other is mentioned, Xen. Hell. I. 4. 21; his unpopularity is alluded to in Ar. Ran. 1513, *μετ' Ἀδεϊμάντου τοῦ Λευκολόφου | κατὰ γῆς ταχέως ἀποπέμψω.*—*λιπαρῶς ἔχων*] *ἐπιμελῶς, προσδρευτικῶς.* Schol. Compare 335 B.

316 *ὡς φῆς σὺ καί ἐγὼ πείθομαι*] Cf. Rep. IV. 424 C. *ὡς φησί τε Δάμων καί ἐγὼ πείθομαι.* VII. 530 D. *ὡς ὄτε Πυθαγόρειοι φασί, καί ἡμεῖς, ὡ Γλαύκων, συγχωροῦμεν.* Sympos. 186 E.—*Ἀλκιβιάδης... Κριτίας ὁ Καλλιάρχου.*] His friendship with Alcibiades and Critias was laid as a crime to Socrates by his accusers; the latter, as one of the Thirty Tyrants, had taken the lead in all their acts of cruelty. Compare Xen. Memor. I. 2. 12.—*σμίκρ' ἄττα διατρίψαντες*] "*Paululum morati.*" Heind. Stallb. The words *σμίκρ. ἄττα* do not prove that *διατρίψαντες* includes the notion of conversing, as at 311 E. Compare Rep. III. 404 A. *καί ἐάν σμικρά ἐκβῶσι τῆς τεταγμένης διαίτης.* VII. 527 A. *ἴσοι καί σμικρά γεωμετρίας ἐμπειροί.* Legg. IV. 713 A. *ἄρ' οὖν μύθῳ σμικρά γ' ἐτι προσχρηστέον.* Æn. III. 610. *haud multa moratus.*

VIII. B. *πρός σέ τοι ἤλθομεν*] For *τοι* most MSS. give *τι*, which is retained by Bekker, and approved by Orellius; though it seems difficult to explain satisfactorily. The sense requires emphasis, not qualification. On the other hand, *τοι* after a pronoun has a well-known force in calling attention. Compare Ar. Plut. 1099. *σέ τοι λέγω, | ὡ Κάρων, ἀνάμεινον* with more in Heindorf. Jelf, § 736. 2.—*τήν φύσιν...ἠλικιώταις*] "He is con-



sidered, in point of natural ability, a fair match for the youth of his age."

C. τούτο δὲ στέροι οὐ μάλιστα γενέσθαι] "that it *must* happen to him." The aorist without *άν* thus used for the future, expresses absolute certainty. Other instances in Plato are Phaedo 67 B. πολλή ἐλπίς ἀφικόμενῳ ὁ ἐγὼ πορεύομαι, ἐκεῖ ἰκανῶς, εἴπερ που ἄλλοθι, κτῆσασθαι... where see Heindorf. *ibid.* 69 A. οὐ ἀφικόμενος ἐλπίς ἐστίν οὐδ' ἀπὸ βίου ἤρων τυχεῖν. Sympos. 193 D. εἰς τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται καταστήσας ἡμᾶς εἰς τὴν ἀρχαίαν φύσιν καὶ ἱσαμένους μακαρίους καὶ εὐδαιμόνας ποιῆσαι. Compare Jelf, § 403. 2.—Sauppe however reads μάλιστ' ἄν, a correction of one letter only.—μόνος οἰεῖ δεῖν, κ.τ.λ.] The order of the words is οἰεῖ δεῖν διαλέγεσθαι μόνος πρὸς μόνους. The use of the nominative needs no illustration.—ξένον γὰρ ἄνδρα, κ.τ.λ.] "Callide in postremis reticet, quod addere poterat, χρήματα δίδοντας. Apol. 19 E. τούτων ἕκαστος (Gorgias, Prodicus, Hippias, quos modo nominavit) οἷος τ' ἐστίν ὧν εἰς ἐκάστην τῶν πόλεων τοὺς νέους, οἳς ἕξεισι τῶν αὐτῶν πολιτῶν προῖκα ξυνεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι τὰς ἐκείνων ξυνουσίας ἀπολιπόντας σφίσι ξυνεῖναι χρήματα δίδοντας καὶ χάριν προσεῖδέναι, quæ Platoni sublegit ineptus ille imitator, quí Theægem dialogum confinxit, p. 128 A." Heindorf. Protagoras was dead when Socrates made his defence, and is therefore not included in the list.—ὀθνεῖων] "strangers," persons not related, here merely opposed to οἰκείων. Elsewhere ὀθνεῖος generally means "foreign:" but comp. Eur. Alc. 532. ὀθνεῖος, ἧ σοι συγγενῆς γεγῶσα τις;

D. τὸν ταῦτα πράττοντα] These words are added to make the sense clearer:—"he who does this, I say, must be cautious."—τὸ ἐπαχθές is "the odium," nearly = φθόνος.—Ἴκκος] Compare Legg. viii. 839 E. The references to ancient writers are there collected by Ast.

E. Ἡρόδικος ὁ Σηλυμβριάων] Rep. iii. 406 A. Phædr. 227 D. Σηλυμβρία, rather than Σηλυβρία, is the form attested by inscriptions at Athens, as well as by the best MSS. of Plato. τὸ δὲ ἀρχαίων Μεγαρέων, "a native of Megara." He usually bore the name of his adopted country: thus Herodotus of Halicarnassus was called ὁ Θουριεύς, Epicharmus the Coan "Siculus." Hor. Ep. i. ii. 58. In the phrase οὐδένοσ ἦττων σοφιστής, οὐδένοσ is masculine, not neuter: comp. Xen. Memor. i. 5. 6. δουλεύειν δουλείαν οὐδεμιᾶς ἦττων ἀισχράν. Agathocles the musician is mentioned Lach. 180 D, Pythocliides Alcib. ii. 118 C.—ὡσπερ λέγω] "as I said

just now," as in Phaedo 58 C. *τοῦτο δὲ ἐτυχεῖν, ὡς περ λέγω, τῆ προτεραίᾳ τῆς δίκης γεγονός.* Apol. 21 A. *καί, ὅπερ λέγω, μὴ θορυβεῖτε.*

317 *κατὰ τοῦτο εἶναι*] "on this point at least," i.e. his open assumption of the name of Sophist. *τὸ κατὰ τοῦτο εἶναι* would be more usual, as in the phrases *τὸ νῦν εἶναι, τὸ σύμπαρ εἶναι, &c.*, but the omission of the article is supported by Polit. 300 C. *τὰ παρὰ τῶν εἰδδτων εἰς δύναμιν εἶναι γέγραμμένα.* Isaeus de Menecl. hered. § 40. *κατὰ δύναμιν εἶναι.* In these cases *εἶναι* is not a mere pleonasm, but has a qualifying force nearly = *γέ*. So in *ἐκὼν εἶναι*.—*ἡγοῦμαι γὰρ αὐτοὺς ὅ τι διαπράξασθαι*] I believe that there are instances enough to justify Madvig's conclusion (Syntax, § 205 Eng. transl.), that after verbs of *thinking* the negative may be either *οὐ* or *μή*: though not, as he appears to hold, that *οὐ* is the more usual of the two. Comp. below 328 E. *ἡγοῦμην οὐκ εἶναι ἀθροπίνην ἐπιμελείαν*, and the mixed construction at 319 B. where see note. The difference of course is in the point of view, *οὐ* being used when the result is conceived of as independent of the speaker's mind; and in general this distinction does not affect the sense, though in particular cases the choice of particles is no doubt significant. For *ὅ τι*, "haudquaquam," comp. Phaedo 81 D. Phileb. 13 C. 52 A. Phaedr. 242 D. Rep. II. 358 C. V. 451 A.—*οὐ γὰρ λαθεῖν...προσχήματα*] "inasmuch as their secret was discovered by those able to manage state affairs, that is, by the very men to deceive whom these disguises were assumed." *πράττειν* is used absolutely, for *τὰ τῆς πόλεως πράγματα πράττειν*. Compare Dem. de Cor. p. 240. § 57. *τῶν μὲν ἐν τῷ πολιτεύεσθαι καὶ πράττειν δωροδοκούντων καὶ διαφθειρομένων ἐπὶ χρήμασι, τῶν δὲ κ.τ.λ.* Ar. Nub. 419. *οὐκ ἄν πράττων καὶ βουλευῶν καὶ τῆ γλώττῃ πολεμίζων*, and frequently in the Memorabilia.—*τὸ οὖν ἀποδιδράσκοντα...τοὺς ἀνθρώπους*] "Now when a man tries to escape, and instead of succeeding is caught in the act, there is great folly even (*καὶ*) in the attempt, and he cannot but increase men's ill-will towards him." For the construction compare Rep. I. 331 B. *τὸ γὰρ μηδὲ ἄκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι, ...μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσις συμβάλλεται.* The words *πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος* will, I believe, enable us to correct a passage in the Laws, VII. 818 D, *ταῦτ' οὖν δὴ πάντα ὡς μὲν οὐκ ἀναγκαῖά ἐστι μαθήματα τῷ μέλλοντι σχεδὸν ὅτι οὖν τῶν καλλίστων μαθημάτων εἰσεσθαι, πολλὴ καὶ μωρία τοῦ διανοήματος.* This is the reading of modern edd. and of most MSS. instead of *πολλὴ ἢ μωρία*, as in

the old editions: if we further transpose *μωρία καί*, as here, we shall have the proper emphasis on *διανοήματος*, "even in the notion."

B. *ταύτων τὴν ἐναντίαν ἀπασαν*] "the direct opposite of theirs." Cf. Polit. 310 D. *δέον ποιεῖν ἀμφοτέρα τὰ γένη ταύτων τούναντίον ἀπαν*.—[*Ἄλλας*] so. *εὐλαβείας*, precautions.—*σὺν θεῷ εἰπεῖν*] "thank Heaven," a modest way of disclaiming merit. Theaet. 151 B. Legg. ix. 858 D. Ar. Plut. 114. *ξὺν θεῷ δ' εἰρήσεται*.

C. *εἰμι ἐν τῇ τέχνῃ*] "artem factito," or as we should say, "I have been in my profession." Compare below 319 C. Phaedo 59 A. *ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων*. Rep. vi. 489 B. *οἱ ἐπιεικέστατοι τῶν ἐν φιλοσοφίᾳ, ἰ. ε. τῶν φιλοσόφων* and for the fact Meno 91 E. *οἶμαι γὰρ αὐτὸν ἀποθανεῖν ἐγγυὸς καὶ ἐβδομήκοντα ἔτη γεγονότα, τετραράκοντα δὲ ἐν τῇ τέχνῃ ὄντα καὶ ἐν ἀπαντι τῷ χρόνῳ τούτῳ ἔτι εἰς τὴν ἡμέραν ταυτηρὶ εὐδοκίμων οὐδὲν πέπαιται.—τὰ ξύμματα*] "Totius vitae anni," Heindorf.—*οὐδέρος ὄτου οὐ πάντων...*] An inverse attraction, *οὐδέ* following the case of the relative *ὅστις*. Compare Phaedo 117 D. *κλαίω καὶ ἀναρακτῶν οὐδένα ὄντα οὐ κατέκλασε τῶν παρόντων*. Jelf, Gr. Gr. § 824. 1. 2. and see below on 323 B. For the pleonasm *πάντων*, cf. Dem. Leptin. p. 458. § 3. *ὃ γὰρ ἔστιν ἐφ' ὧν τοῦτο οὐ πεπόνθατε τῶν πάντων*. Hippias speaks of himself as much younger than Protagoras, Hipp. Maj. 282 E.—*περὶ τούτων ἀπάντων ἐναντίον*] *ἀπάντων* must be taken with *τῶν ἔνδον ὄντων*, not, as would appear at first sight, with *τούτων*. The involution is certainly a harsh one, but there is no doubt of the sense: the position of *ἀπάντων* may perhaps be emphatic, as Stallbaum suggests: "cum vi quadam praemissum."—*ἐνδειξασθαι καὶ καλλωπίσασθαι, ὅτι κ.τ.λ.*] "show off and plume himself on our having come as his admiring followers." Compare Theaet. 195 D. *καλλωπιζόμενος ὡς τι εὐρηκότων ἡμῶν καλόν*. Crito 52 C. *ἐκαλλωπίζου ὡς οὐκ ἀναρακτῶν*, and for the sense of *ἐρασταί*, Euthyd. 276 D. *ἐθορήθησαν οἱ ἐρασταί τοῖν ἀνδρῶν, ἀγασθέντες τῆς σοφίας αὐτῶν*. Meno 70 B. *ἐραστὰς ἐπὶ σοφίᾳ*. infra 843 A.

D. *Τί οὖν...ἐκαλέσαμεν*] See the note on 310 A.—*ὁ Καλλίας ἔφη*] Here also the emphatic word is put first. Rep. v. 450 A. *ὁ Γλαῦκος ἔφη.—Ἐδόκει χρῆναι*] The asyndeton is especially frequent with *δοκεῖν*. e.g. 315 E. *ἔδοξα ἀκοῦσαι*. 338 E. *ἔδοκει πάσιν οὕτω ποιητέον εἶναι.—καὶ αὐτοὶ τε ἀντιλαβόμενοι*] Heindorf wished to strike out *τε*, rightly rejecting the idea of *καλ...τε* being used for "and also." But in reality *τε* answers to *ἐν δὲ τούτῳ* following, and the words *ἐκεῖ γὰρ προὔπηρχε τὰ βάρβα* are parenthetical. Comp. Phaedo 63 C. *οὖν δὲ εἰ ἴστε ὅτι παρ' ἀνδρας τε ἀπιζῶ ἀφίξε-*

σθαι ἀγαθοῦς,—καὶ τοῦτο μὲν οὐκ ἂν πάνυ δυσχρυσαιμῆν· ὅτι μέντοι παρὰ θεοῦ δεσπότας πάνυ ἀγαθοῦς ἤξει, εἰ ἴστε ὅτι, εἴπερ τι ἄλλο τῶν τοιοῦτων, δυσχρυσαιμῆν ἂν καὶ τοῦτο. See also Shilleto on Dem. Fals. Leg. § 176, where both these passages are referred to. Even without a parenthesis, *τε* is sometimes answered by *δέ*. Euthyphr. § E. ἀλλὰ σὺ τε κατὰ νοῦν ἀγωνεῖ τὴν δίκην, οἶμαι δὲ καὶ ἐμέ τὴν ἐμήν. Sympos. 186 E. ἥ τε οὖν ἱατρική, ὥσπερ λέγω, πᾶσα, διὰ τοῦ θεοῦ τούτου κυβερνᾶται, ὡσαύτως δὲ καὶ γυμναστική καὶ γεωργία. In these cases the second clause is the more important one, Jelf, § 754. 5.—*κατεσκευάζομεν*] sc. *συνέδριον*, a “divan” or “conclave.” Not the seats, for they were there already.—For Καλλίας Hermann reads Κριτίας from conjecture, because Callias, he thinks, was arranging the seats, and Critias and Alcibiades were mentioned together, p. 316 A. This refinement seems to me misplaced: if πάντες ἡμεῖς does not include Alcibiades, why should it include Callias?

E. ἀναστήσαντες] Compare Euthyd. 273 D. ἐγελασάτην γούν ἀμφω βλέψαντες εἰς ἀλλήλους (ἀλλήλω Steph. Bekk.). Gorg. 481 D. ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταῦτόν τι πεποιθότε. Soph. 218 D. νῶν ἡγήσαμέναις. Ar. Ban. 565. νῶ δέισασαι. In Phaedr. 278 B. νῶ καταβᾶτε is now rightly read with nearly all the MSS., and Heindorf would here introduce ἀναστήσαντε on conjecture; but these instances are sufficient to prove that the use of the dual is extremely irregular, and in such cases the MSS. are our only safe guide. So with regard to the genders: see 314 D.

IX. 318 ὃ τι οὖν αὐτῷ ἀποβήσεται] Apol. 39 C. τὸ δὲ (*wheretas in facti*) ὑμῖν πολὺ ἐναντίον ἀποβήσεται, ὡς ἐγὼ φημι.—ταῦτά ταῦτα] A sort of adverbial use, like Lat. “*itidem*.” Cf. 344 D. Meno 90 D. In the singular, Sympos. 178 E. ταῦτόν δὲ τοῦτο καὶ τὸν ἐρώμενον ὀρώμεν...—ἐπὶ τὸ βέλτιον ἐπιδιδόναι] Compare Xen. Oecon. III. 10. εἶπαι τινές μοι δοκοῦσιν ἡλικία καὶ ἵππων καὶ ἀνθρώπων, αὐ εὐθύς τε χρήσιμοι εἰσι καὶ ἐπὶ τὸ βέλτιον ἐπιδιδάσιν. Elsewhere, as almost always in Plato, ἐπιδιδόναι by itself means “to improve,” ἐπίδοσις “improvement,” e. g. Theaet. 146 B. τοῖσδε δὲ πρόπει τε ἂν τοῦτο καὶ πολλὸ πλείον ἐπιδιδόεν· τῷ γὰρ ἔντι ἡ νεότης εἰς πᾶν ἐπίδοσιν ἔχει (*admits of*). Legg. 769 B. ὥστ’ ἐπίδοσιν μικρὴ ἔχει εἰς τὸ καλλίω τε καὶ φανερώτερα γίνεσθαι.

B. ὃ μὴ τυγχάνεις ἐπιστάμενος] Bekker reads *τυγχάνεις* without MS. authority, because the optative precedes. But compare p. 319 C. p. 320 D., where ὡς πρόπει follows a historic tense, p. 340 E. Gorg. 464 D. ὥστ’ εἰ δέοι ἐν παισὶ διαγωνίζεσθαι ὀψοποιῶν τε καὶ

λατρῶν, ... πότερος ἐπατει περὶ τῶν χρηστῶν σιτίων καὶ ποτηρῶν. "Though the particular nature of the object is unknown or indefinite, the event itself is considered as certain and real." Jelf, § 826. 4.—ἀλλὰ μὴ οὕτως] Cf. p. 381 C. μὴ μοι, ἦν δ' ἐγώ· οὐδὲν γὰρ δεῖσθαι. Meno 74 D. ἀλλὰ μὴ μοι οὕτως, ἀλλ' ἐπειδὴ κ.τ.λ. Ar. Nub. 84. μὴ μοι γε τοῦτον μηδαμῶς τὸν Ἴππιον. This construction is rather an aposiopesis than an ellipse: compare Jelf, § 897.—ὥσπερ ἂν εἰ... εἰ αὐτὸν ἐπανέροιτο... εἶποι ἂν] See above, on 311 B.—Ζευξίππου τοῦ Ἡρακλεώτου] Neither Zeuxippus nor Orthagoras are elsewhere mentioned, unless the words τὸν Ἡρακλεώτην ξένου in Xen. Sympos. iv. 63. refer to the former.

C. Τί δὴ φῆς βελτίω εἶσθαι] For the constr. τί βελτίω see on 312 D. τῶν τί σοφῶν. It is equivalent to εἰς δ τὶ βελτίων just below.—ἀκούσας ἐκείνου... ἐπανέροιτο αὐτὸν... συγγυγνόμενος ἐκείνῳ] Observe the change of pronouns all referring to Orthagoras, and compare the note on 310 D. ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθης ἐκείνου.

D. οἱ μὲν γὰρ ἄλλοι λωβῶνται τοὺς νέους] It is amusing to see how coolly Protagoras disposes of the charge so often brought against himself: compare a passage already cited from the Meno, 91 E. This union of effrontery with imposture is expressed in the word ἀλαζονεία, so frequently applied to the Sophists: see Ruhnken on Timaeus, s. v. ἀλαζών. Xen. Memor. 1. 7. Ar. Nub. 102, 1492. Isocr. c. Soph. § 1. Add Phaedo 92 D. ἐγὼ δὲ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις ξύνοδα οὖσιν ἀλαζύσει... where the leading doctrine of the Sophists is clearly alluded to.

E. τὰς γὰρ τέχνας αὐτοὺς πεφευγότας, κ.τ.λ.] "for when they have escaped from their school-studies, these teachers drive them back again, sorely against their will, into the old routine." Compare the popular judgment respecting philosophy as expressed by Callicles, Gorg. 484 C. sqq. φιλοσοφία γὰρ τοι ἐστίν, ὦ Σώκρατες, χαρὴν, ἂν τις αὐτοῦ μετρίως ἄψῃται ἐν τῇ ἡλικίᾳ· εἰς δὲ περαιτέρω τοῦ δέοντος ἐνδιατρίψῃ, κ.τ.λ. The astronomical pursuits of Hippias were illustrated at p. 315 C: for the rest, cf. Hipp. Maj. 225 C. ἃ οὐ ἀκριβέστατα ἐπίστασαι ἀνθρώπων διαιρεῖν, περὶ τε γραμμάτων δυνάμεως καὶ συλλαβῶν καὶ ῥυθμῶν καὶ ἁρμονιῶν.—ὅπως ἂν... διοικῶ] ὅπως is here not final (*that*) but modal (*how*). Lys. 207 E. προθυμοῦνται ὅπως ἂν εὐδαιμονοίης. Rep. III. 393 D. ὅτι οὐκ αὐ μανθάσεις ὅπως ἂν τοῦτο γένοιτο. Ibid. 415 C. τοῦτον οὖν τὸν μῦθον ὅπως ἂν πεισθῆεν, ἔχεις τινὰ μηχανήν; and comp. Jelf, § 810. 4. Riddell, § 68.

319 Ἄρ...ἐπομαι σου τῷ λόγῳ;] λόγος is here "meaning," λέγειν "to mean," as in the ever-recurring phrase *μανθάνω δ λέγεις*, "I understand what you mean."—Ἀπόδ μὲν οὖν τοῦτό ἐστιν...δ ἐπαγγέλλομαι] "Nay (you need not ask, for) that is exactly the profession that I do make." The Πρωταγόρου ἐπάγγελμα, according to Arist. Rhet. II. 24. 11. was "to make the worse appear the better reason," τὸν ἥττω λόγον κρείττω ποιεῖν. Compare Cic. Brut. II. 8. (30). "Tum Leontinus Gorgias, Thrasymachus Chalcedonius, Protagoras Abderites, Prodicus Ceus, Hippias Eleus, in honore magno fuit, aliique multi temporibus eisdem docere se profitebantur arrogantibus sane verbis, *quemadmodum causa inferior* (ita enim loquebantur) *dicendo fieri superior posses.*" Ar. Nub. 113 sqq. 244 sq. 863. 889 sqq.—κέκτησαι, εἶπερ κέκτησαι] It is rare to find an instance of the verb thus repeated with *εἶπερ* the elliptical construction is far more common, e. g. Parmen. 150 A. Ἐν μὲν ὄλω δρα τῷ ἐνὶ οὐκ ἂν εἴη συμκρότης, ἀλλ' εἶπερ, ἐν μέρει. Ar. Nub. 226. *ἔπειτ' ἀπὸ τάρρου τοῦ θεοῦ ὑπερφρονεῖς, | ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ;* The commentators on either passage will supply references.

X. B. *ὅπως ἀπιστῶ*] MSS. and Edd. before the Zurich read *ὅπως ἂν ἀπιστῶ*. Here likewise *ὅπως* is modal—"I have no means of disbelieving," i. e. "I know not *how* I am to disbelieve." In this case *ὅπως ἂν ἀπιστοῖην* might have been written, as well as *ὅπως ἀπιστῶ* but not *ὅπως ἂν ἀπιστῶ*. The principle is that of the *conjunctivus deliberativus*, (Jelf, § 417.) *ἀπιστῶ*; "am I to disbelieve?"... "No, I don't know how I am to disbelieve"... whence the use of *ἂν* is rejected by Hermann, Opusc. IV. 94.—*ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μὴδ' ὑπ' ἀνθρώπων κ.τ.λ.*] The mixed construction of the two negatives may be thus explained: in the one case it is *ἡγοῦμαι εἶναι οὐ διδακτὸν*, "I think that it is—not to be taught"—in the other *ἡγοῦμαι μὴ εἶναι παρασκευαστὸν*, "I think it is not—to be provided." Comp. Soph. Philoct. 1058. *οἶμαι σοῦ κάκιον οὐδὲν ἂν | ...τούτων κρατῶναι, μὴδ' ἐπιθῶναι χερσὶ*. If the view suggested in the note on 327 A. be correct, we may suppose that in these instances the construction was changed for the sake of variety.—*ὥσπερ καὶ οἱ ἄλλοι Ἕλληνες*] sc. *φασί*.—*τοῦς οἰκοδόμους μεταπεμπομένους συμβούλους*] "that the people send for the masons as advisers." Ast and Sauppe rightly take *μεταπεμπομένους* as the middle voice; Heindorf's instances for the passive are only of the aor. *μετεπέμφθη*, which is hardly sufficient to prove his point.

C. *οὐδὲν τι μᾶλλον*] Phaedo 87 D. Rep. VI. 487 C. *ἀποδέχονται*,

σο. αὐτῶν σοε on 824 C.—*οὐ τοξόται ἀφελκίσωσιν*] σο. ἀπὸ τοῦ βήματος, expressed in Xen. Memor. iii. 6. 1. Compare Ar. Eq. 665. *κῆθ' εἰλικον αὐτὸν οἱ πρυτάνεις χοὶ τοξόται*. Eccles. 258 sqq. and the references in Liddell and Scott's Lexicon, s. v. *τοξόται*.—*ἐξαίρωνται*] "turn him out of the assembly," or as we should say, "the house."

D. *τοῖσι... ὅτι οὐδαμῶθεν μαθῶν... ἐπιχειρεῖ*] The change of construction from the plural to the singular is explained in Jelf, § 890 b. A simple instance is Eur. Androm. 421. *οἰκτρά γὰρ τὰ δυστυχῆ | βροτοῖς ἅπασι, κἄν θυραῖος ὦν κυρῆ*. The colloquial liveliness of his style renders this transition especially frequent in Plato: compare below 824 A. 834 C. Phaedo 62 D. Theaet. 179 A. Gorg. 478 B. 505 D. Polit. 299 A. Rep. iii. 418 D. v. 463 D. vi. 496 C. viii. 558 A. Legg. ii. 670 A. It is not uncommon, however, in other writers, and is also found in Latin.—*ἔπειτα*] "yet," "nevertheless," as in p. 848 D. *εἶτα* 341 E.—*μὴ τοίνυν ὅτι τὸ κοινὸν... ἀλλὰ ἰδίῃ*] Comp. Jelf, § 762. 2, 3. Riddell, § 154. The elliptical nature of this construction will explain a seeming pleonasm in Sympos. 179 B. *οὐ μόνον ὅτι ἄνδρες ἀλλὰ καὶ αἱ γυναῖκες*, i. e. "I do not only say that, &c.," where either *οὐ μόνον* or *οὐχ ὅτι* would have sufficed. For the omission of *καὶ* after *ἀλλὰ* compare Apol. 40 D. *μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα. τοίνυν* is cumulative: "Nay, not only is public business conducted on this principle, but in private life," &c.

E. *οὐχ οἷοί τε ἄλλοις παραδιδόναι*] With this sense of *παραδιδόναι*, "to impart," compare Theaet. 198 B. *καλούμεν γε παραδιδόντα μὲν διδάσκειν, παραλαμβάνοντα δὲ μαθησέσθαι* below, *παραδίδωσι* is "sends to an instructor," as often from Herodotus (i. 73) downwards. Compare Legg. vii. 811 E. *τοὺς νέους αὐτοῖς παραδιδόναι διδάσκειν τε καὶ παιδεύειν.— ἃ μὲν διδασκάλων εἶχετο*] "in all that depended upon teachers." A passage in the Meno, p. 94 A. B. will illustrate both the idiom and the fact.

320 *νέμονται ὡς περ ἄφροι*. Comp. Plut. Lucull. p. 507 E. *βίαις ἰερὰι νέμονται... κατὰ τῆν χώραν ἄφροι*. Plato applies the phrase to those who have passed the active period of life, Rep. vi. 498 C.—*εἰ δὲ βούλει*] A polite expression of deference: in Plato's use of it three cases may, I think, be distinguished: (1) Sometimes the concession is real: Lach. 188 C. *ἀπλοῦν τὸ γ' ἔμῳ, ὦ Νυκίαι, περὶ λόγων ἐστίν· εἰ δὲ βούλει, οὐχ ἀπλοῦν, ἀλλὰ ἐπλοῦν*. So when *εἰ* is repeated: Rep. iv. 432 A. *εἰ μὲν βούλει, φρασθήσεαι, εἰ δὲ βούλει, σχῆν', εἰ δὲ, καὶ πλῆθει ἢ χρημασσω...* "if you prefer it," "if you

will." (2) There is no concession, but the phrase has become a mere copula (*atque etiam*, Ast): Crat. 411 D. *εἴη δ' ἂν [ἡ φρόνησις] καὶ ὄρησιν ὑπολαβεῖν φορᾶς· ἀλλ' οὖν περὶ γε τὸ φέρεσθαι ἐστίν.* *εἰ δὲ βούλει, ἡ γνώμη παρτάσσει δηλοῖ γοῆς σκέψιν καὶ νόμισιν· τὸ γὰρ νομῶν καὶ τὸ σκοπεῖν ταῦτόν.* *εἰ δὲ βούλει, αὐτὸ ἡ νόησις τοῦ νέου ἐστίν ἐσις...* "let me add." (3) Ironically, in clenching an argument: Theaet. 196 E. *εἰ δὲ βούλει, καὶ νῦν ἐν τῷ παρόντι κεχρήμεθ' αὐτῷ ἀγνοεῖν τε καὶ συνίεναι, ὡς προσήκον αὐταῖς χρῆσθαι, εἴπερ στερόμεθα ἐπιστήμης...* "by your leave," "with all due deference." To this last head I would refer it in the text: the idea conveyed is, "if you are not yet satisfied, what will you say to this?"

Κλεινὸν τὸν Ἀλκιβιάδου...ἀδελφόν] *μανθόμενον ἄνθρωπον*, as his brother calls him, Aloib. I. 118 E. The Clinias of the Euthydemus was his first cousin: see that dialogue, p. 275 A.—*δειδῶς περὶ αὐτοῦ μὴ διαφθαρή δῆ]* "for fear, as he said, of his being corrupted" ...*δειδέναί περὶ τινὶ* is more frequent, as at 322 B. But the genitive occurs Xen. Cyrop. I. 4. 22, and *θαρρῶ περὶ τῶν γορέων*, Rep. IX. 574 B. The change of construction involved in *ἐπαίδευε μὴ διαφθαρή* is common enough; it recurs in almost every page of Thucydides, to go no farther.—*ἐν Ἀρίφρονος] sc. οἰκῆς*. So Theaet. 206 A. *ἐν κωμικιστοῦ*, but in Charm. 155 C. *ἐν ἑμᾶντοῦ* is "in my senses."—*γεγονέται]* "had elapsed." Phaedo 108 C. *ἔως ἂν δὴ τινες χρόνοι γένηνται.*—*ἀπέδωκε τούτῳ]* i.e. Ariphron sent him back to Pericles. For the change of nominatives compare Phaedr. 258 B. *Οὐκοῦν ἐὰν μὲν οὗτος (ὁ λόγος) ἐμμένῃ, γεγηθὼς ἀπέρχεται ἐκ τοῦ θεατροῦ ὁ ποιητής· ἐὰν δὲ ἐξαλιφῆ (ὁ λόγος) καὶ ἄμοιρος γένηται (ὁ ποιητής) λογογραφίας τε καὶ τοῦ ἄξιος εἶναι συγγράφειν, πενθεῖ αὐτὸς τε καὶ οἱ ἐταῖροι ...and for that of τούτου...τούτῳ, Gorg. 510 B. *εἰ τις τούτου (τοῦ τυράννου) πολὺ βελτίων εἴη, φοβόετο δήπου ἂν αὐτὸν ὁ τύραννος καὶ τούτῳ (τῷ βελτίονι) ἐξ ἅπαντος τοῦ νοῦ οὐκ ἂν ποτε δύναιτο φίλος γενέσθαι.**

B. *κάμπτομαι...λέγειν]* "I change my mind, and begin to think there is something in what you say." Comp. Thuc. III. 58. *καίτοι ἀξιούμεν...καμφθῆναι ὑμᾶς καὶ μεταγνώναι, εἰ τι ἐπὶ Θηβαίων ἐπέσθητε.—μὴ φθορήσῃς, ἀλλ' ἐπίδειξον]* Comp. Memo 71 D. *εἰκὼν καὶ μὴ φθορήσῃς.* Rep. I. 338 A. *μὴ φθορήσῃς καὶ Γλαῦκωνα τόνδε διδάξαι καὶ τοὺς ἄλλους.* Below 327 A. Ion 530 D.

C. *ὑπέλαβον...οὕτω διεξίεναι]* "answered that he was to proceed." *οὕτω* is merely pleonastic, as in 325 A. *οὕτω πράττειν.—Ἦν γὰρ ποτε]* In beginning a story, "once upon a time" is more frequently expressed by *οὕτω ποτέ*. Ar. Vesp. 1182. *οὕτω ποτ' ἦρ*



μῖς καὶ γαλή. Compare *Lysis* 216 C. σκεψόμεθα. μὴ ἐτι μᾶλλον ἡμᾶς λανθάνει τὸ φίλον ὡς ἀληθῶς οὐδὲν τοῦτων ἐν, ἀλλὰ τὸ μήτε ἀγαθὸν μήτε κακὸν φίλον οὕτω ποτὲ γιγνόμενον τοῦ ἀγαθοῦ. *Phaedr.* 237 B. ἦν οὕτω δὴ παῖς, μᾶλλον δὲ μερικαῖκος, μάλα καλός. On the other hand, *Tim.* 23 C. ἦν γὰρ δὴ ποτε, ὡς Σόλων, ὑπὲρ τὴν μεγίστην φθορὰν ὕδασι... a curious expression for the "antediluvian" times.—*θηρὰ γένη* includes the animal kingdom in general, as the sequel shows.

XI. D. τυπῶσιν αὐτὰ θεοὶ γῆς ἔνδον] Compare *Psal.* cxxxix. 15. *Paradise Lost*, vii. 456-474. "Out of the ground up rose, &c."—καὶ τῶν ὄσα πυρὶ καὶ γῆ κεράννυται] i. e. air and water. The ancients conceived of the four elements, not, as is often supposed, as what we should call "simple substances," but as states of matter, representing different degrees of density. Thus if the two extremes earth and fire (ether) were presupposed, the other two might be conceived as resulting from their admixture in different proportions: and they might speak indifferently of two or of four elements, precisely as we speak either of three or of seven primary colours, according to the point of view. See Humboldt's *Cosmos*, iii. 34, cited by Paley on *Ov. Fast.* i. 105. *Hor. Od.* i. 16. 13.—For τῶν ὄσα=τούτων ὄσα, see *Jelf*, § 444. b. c. *Riddell*, *Dig.* § 30. Instances with ὄσος are *Theæt.* 204 D. ταῦτ' ἄρα ἐν γε τοῖς ὄσα ἐξ ἀριθμοῦ ἐστὶ. *Soph.* 241 E. περὶ τεχνῶν τῶν ὄσαι περὶ ταῦτά εἰσι. *Rep.* v. 469 B. ὅταν τις...τελευτήσῃ τῶν ὄσοι ἀν...ἀγαθοὶ κριθῶσι. vi. 510 A. ἐν τοῖς ὄσα πυκνὰ τε καὶ λεῖα καὶ φανὰ ξυνέστηκε...and often with the relative, e. g. *Phaedo* 92 D. *Theæt.* 168 A. *Legg.* ix. 871 E.—*Προμηθεὶ καὶ Ἐπιμηθεῖ*] Sons of Iapetus and Clymene, *Hes. Theog.* 507-511. See the following story also in *Op. et D.* 42-105.—*παραίρειται...αὐτὸς νείμει*] "Obtains leave from Prometheus to assign them himself." With the construction comp. *Π.* ix. 183. Πολλὰ μάλ' εὐχομένω γαιήχῳ Ἐννοσιγαιῷ | ῥήϊδιως πεπιθεῖν μεγάλας φρένας Διαικίδαο. *Herod.* iv. 146. *παρατήσαντο αἱ γυναῖκες...ἐσελθεῖν ἐς τὴν ἐρκτήν.* *Thuc.* iv. 63. *παρηγέτο μὴδὲν τοῦτων δρᾶν.*

E. νέμων δὲ τοῖς μὲν ἰσχὺν, κ.τ.λ.] The poetical colouring and phraseology of this description are probably meant to ridicule the declamatory style of the Sophists. The whole passage is more or less rhythmical, and the words *ἐμψανᾶτο...σωτηρίαν* form an iambic line.—*τοὺς δ' ἀσθενέστερους...τοὺς δέ*] I think the Zurich editors and Hermann are right in retaining this reading, instead of the correction τὰ δ' ἀσθενέστερα...τὰ δέ. It is difficult to conceive so

great a harshness finding its way by mistake into all the MSS. except one. We must understand *θήρας*.—*συμκρότητι ἡμισυχε*, like *ἀμφιερνός θριξί* below, is an exceptional construction. Verbs of clothing generally take the double accusative. In *ἤξε μεγέθει* the dative is likewise poetical.—*πτηνὸν φυγῆν* "escape in flight:" the ambiguity of the latter word in English must be guarded against.

321 *δυνατοῖς δὲ καὶ κάματα*] "sc. *ἀμύναι*. Deinceps mutatur structurae tenor: nam poterat sic pergi: *καὶ εἰς εὐνάς ἰούσω ἱκαροῖς ἅμα ὑπάρχειν στρωμνὴ οἰκία κ.τ.λ.*" Stallbaum.

B. *ὑποδῶν τὰ μὲν ὀπλαῖς, τὰ δὲ θυξί κ.τ.λ.*] *ὑποδῶν* (for *ὑπὸ ποδῶν*) is a certain correction admitted by all the recent editors. This conjecture occurred independently, I believe, to Cobet and Badham, well-known friends and coadjutors in the critical art. For *θυξί*: all MSS. read *θριξί*, and the statement that some animals are protected by hair on the soles of their feet has long perplexed the editors: Stephens proposes *τύλοις*, Orellius *ἀθριξί δέρμασι*. The emendation in the text was suggested to Stallbaum by a passage of Xenophon, Memor. 1. 2. 54: *αὐτοὶ τε γὰρ αὐτῶν θυξὰς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσι*. [Saupe is most likely right in simply striking out the words *θριξί καὶ* as accidentally repeated.]—*βορὰ* is usually synonymous with *τροφή*, but is here clearly distinguished: it denotes the act of preying.—The words *εἰς τὰ ἀλογα* after *τὰς δυνάμεις* are wanting in the two best MSS., and are omitted by Hermann and most subsequent editors. I have likewise followed Saupe and Kroschel in reading (with MS. authority) *λοιπὸν δ' ἀκίνητον* instead of *λοιπὸν δὴ ἄ*.—*οὐ πᾶν τι σοφός*] It is usual to translate *οὐ πᾶν* "not at all," and Donaldson maintains that this is the only sense in good Attic, denying that the phrase can ever mean "not very." The latter however is justified by Riddell, § 139: and Dr Thompson on Gorg. 457 E. thinks that "we shall have to admit that the same negative is sometimes used in the qualified and sometimes in the unqualified sense by the same author."

C. *ἡρόρει δ τι χρήσαιτο*] sc. *αὐτῷ*, expressed at 320 B, omitted Lys. 213 C. Rep. II. 368 B.—*ἐμμελῶς πάντων ἔχοντα*] "suitably provided with (literally situated in respect of) all things." Cf. Jelf, § 528.—*τὸν δὲ ἀνθρωπων...ἄοπλον*] Plutarch. de Fortuna, p. 98 C. *μόνος δὲ ὁ ἀνθρωπος κατὰ τὸν Πλάτωνα γυμνός καὶ ἐσοπλος καὶ ἀνυπόδετος καὶ ἀστρωτος ὑπὸ τῆς φύσεως ἀπολείπεται*. Lucr. v. 222 sqq. Tum porro puer, ut saevus projectus ab undis | Navita, nudus

humi jacet, infans, indigus omni | Vitali auxillo. 238 sqq. At variae crescunt pecudes, &c.

ἀπορία ὄν ἐχόμενος] The Bodleian and Vatican MSS. read *σχόμενος*, which is approved by Orelli and admitted into the text by Sauppe. Winckelmann conjectured *συσχόμενος*. If any alteration were necessary, I should much prefer *συνεχόμενος*: and CTN might easily drop out after OTN. [Dr Thompson on Phaedr. 239 D. observes that *ἐσχόμενῳ* and its compounds are constantly used in a strictly passive sense. Thus we have in Phaedr. 244 E. τῷ ὀρθῶς μανέντι καὶ κατασχομένῳ (τῷ μαρίῳ). Soph. 250 D. πάση συσχοίμεθα ἀπορία. I doubt, however, if the simple participle *σχόμενος* occurs anywhere in prose: the present participle seems to me more suitable here than the aorist: and the passage just cited from the Sophistes favours the compound *συν*-. On the whole I am almost convinced that Plato wrote *συνεχόμενος*, and that the various readings are best accounted for on this supposition.]

D. τὴν ἔντεχρον σοφίαν ἐν πυρὶ] See of course the Prom. Vinet. *passim*: the chief passages are v. 7 sq. τὸ ὄν γὰρ ἄθος, παντέχρου πυρὸς σέλας, | θηητοῖσι κλέψας ὤπασεν. 109-111. ναρθηκοπήηροτος δὲ θηρῶμαι πυρὸς | πηγὴν κλοπαίαν, ἢ διδάσκαλος τέχνης | πάσης βροτοῖσι πέφνηε καὶ μέγας πόρος. 254. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας. Plat. Polit. 274 C. ὄθεν δὴ τὰ πάλοι λεχθέντα παρὰ θεῶν δῶρα ἡμῶν δεδωρηται... πῦρ μὲν παρὰ Προμηθέως, τέχνη δὲ παρ' Ἐφαιστου καὶ τῆς συντέχρου.—εἰς μὲν τὴν ἀκρόπολιν] The apodosis is at εἰς δὲ τὸ τῆς Ἀθηῶν... and the words πρὸς δὲ... ἦσαν are parenthetical.—οὐκέτι] “Not now.” It will not do to translate with Stallbaum “nondum;” and there is clearly no reference to past time. Comp. Tim. 45 D. ξυμφυῆς οὐκέτι τῷ πλησίον ἀέρι γινόμενον. Sympos. 204 D. οὐ πάνυ ἔφην ἐτι ἔχειν... προχείρωτος ἀποκρίσασθαι. Xen. Agesil. ii. 26. Cyrop. iv. 3. 4.—αἱ Διὸς φυλακαὶ] “Intelliguntur Κράτος et Βία. Hesiod. Theog. 365 sq. καὶ Κράτος ἠδὲ Βίην ἀρδεικετα γέινατο τέκνα (Στόξ), | τῶν οὐκ ἐστ' ἀπάνευθε Διὸς δόμος οὐδὲ τις ἔδρη | οὐδ' ὁδὸς ὄπη μὴ κείνοις Θεοῖς ἡγεμονύσει, | ἀλλ' αἰεὶ παρὰ Ζητὶ βαρυκτύπῳ ἐδριώσονται. Callim. Hymn. in Jov. 67. σὴ τε Βίη τό τε Κάρτος, ὃ καὶ πῆλας εἰσαο διφρου, ubi vid. Spanhem.” Heindorf. Comp. Aesch. Prom. 12.

322 δ' Ἐπιμηθεῖ] It was the consequence of his original blunder.—θείας μέτεσχε μοῖρας] Compare Phaedr. 280 A. θείας τιωδὲ καὶ ἀτύφου μοῖρας φύσει μέτεσχε... μοῖρα is here simply *sorte*, “condition;” two other usages of the word may be noted as especially

Platonic: (1) Like the Lat. *in numero esse se haberi*, "to be reckoned among;" Phileb. 54 C. *ἐν τῇ τοῦ ἀγαθοῦ μοίρᾳ ἐκαθὸ ἐστὶ τὸ δὲ τιπὸς ἕνεκα γυγνόμενον εἰς ἄλλην, ὃ ἄριστε, μῦθον θετέον.* Cf. D. Crito 51 B. Legg. xi. 923 B. (2) As a mere periphrasis, Legg. ii. 656 B. *ὡς ἐν παιδείᾳ μοίρᾳ.* Phileb. 60 B. *μέτοχον εἶναι τῆς τοῦ ἀγαθοῦ μοίρας.* I would not apply this last passage to the present case, so as to make *θελας μοίρας*=*τοῦ θελου.* —*ζῶων μόνων θεοὺς ἐνόμισε*] "was the only animal that believed in the existence of gods:" the full phrase occurs Legg. x. 886 A. *πάντες Ἑλληνὲς τε καὶ βάρβαροι νομίζουσιν εἶναι θεοὺς.* See the difference between *νομίζειν θεοὺς* and *νομίζειν τοὺς θεοὺς* well explained in Liddell and Scott's Lexicon.

B. *πολιτικῆν...ἧς μέρος πολεμικῆν*] This throws some light upon a passage of Arist. Pol. ii. 6. 7. *ἐτι δὲ καλῶς ἔχει προσθεῖναι καὶ πρὸς τοὺς γειττιῶντας τόπους, εἰ δεῖ τὴν πόλιν ζῆν βλον πολιτικόν.—δὲ οὖν ἀθροισθεῖεν*] See on 815 B. *ἐπειδὴ αὐτὸς ἀναστρέφοι.*

C. *αἰδῶ τε καὶ δίκην*] Comp. Hesiod, Op. et D. 190. *δίκη δ' ἐν χειρὶ καὶ αἰδῶς | οὐκ ἔσται, βλάβει δ' ὁ κακὸς τὸν ἀρελοῖνα φῶτα.* Ibid. 197. *ἀθανάτων μετὰ φύλον ἔτην προλιπὸντ' ἀνθρώπους | Αἰδῶς καὶ, Νέμεσις τὰ δὲ λείπεται ἄλγεα λυγρὰ | θνητοῖς ἀνθρώποισι, κακοῦ δ' οὐκ ἔσεται ἄλκη.—τίνα οὖν τρόπον δοίη*] In the oratio obliqua οὖν is somewhat rare. Cf. Sympos. 219 D. *ὥστε οὐδ' ὅπως οὖν ὀργιζομένη εἶχον...οὐδ' ὅπη προσαγαγομένη αὐτὸν εὐπρόου.* Observe the return to the direct narrative immediately afterwards.—*νείμω*] the conj. deliberativus. Cf. on 319 B.—*ιδιώταις*] Compare above, on 312 B. *ιδιώτης* and *ιατρός* are opposed, p. 345 A. *ἡμεῖς δὲ οἱ ιατρικῆς ιδιώται.* Theaet. 178 C. *ἔταν τις οἰηθῆ ἰδιώτης αὐτὸν πυρετὸν λήψεσθαι (that a fever will seize him, not that he will "take a fever," which would require αὐτός)...καὶ ἕτερος, ιατρός δέ, ἀντιοηθῆ,* cf. Rep. iii. 389 B.—*καὶ οἱ ἄλλοι δημιουργοί*] sc. *ἕκαστος πολλοῖς ἱκανὸς ιδιώταις...δημιουργοί,* "craftsmen," includes both trades and professions. Odys. xvii. 383. *οἱ δημιουργοὶ ἔασι, | μάντιν, ἢ ἰητῆρα κακῶν, ἢ τέκτονα δούρων* and so of a physician, Sympos. 186 D.

D. *τὸν μὴ δυνάμενον*] "whoever is unable," if there be any such. *τὸν οὐ δύν.* would point to a particular case: "this man, because he cannot."—*ἔταν...ῆ λόγος*] The article is commonly added, as at 334 D. *περὶ οὐ ἂν ῆ ὁ λόγος.* But compare Euthyphr. 5 C. *πολὸν ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος γένοιτο.* Hipp. Maj. 293 D. *περὶ οὐ ἂν λόγος ῆ.* We say indifferently "when there is a question" and "when the question is."

323 *διὰ δικαιοσύνης...λέναι*] . This well-known construction

means nothing more than "to be just," Jelf, § 627. 1. Comp. Legg. i. 632 C. τοὺς μὲν διὰ φρονήσεως, τοὺς δὲ δι' ἀληθοῦς δόξης ἰόντας. Xen. Cyrop. ii. 2. 24. ἡ γὰρ πονηρία διὰ τῶν παρωπτικῶν ἡδονῶν πορευομένη... VIII. 1. 26. τοὺς ἄλλους ᾤετ' ἂν τῶν μὲν αἰσχυρῶν κερδῶν ἀπέχεσθαι, διὰ τοῦ δικαίου δ' ἐθέλειν πορεύεσθαι.—ὡς παντὶ προσήκον] Compare Jelf, § 700. a.—ἡ μὴ εἶναι πόλει] The clause to which ἡ refers (*if this is not so*) being suppressed, ἡ has the force of "otherwise." Comp. Phaedr. 245 D. τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσαν τε γῆν συμπεσοῦσαν στήναι. Ib. 271 D. δεῖ δὴ...δύνασθαι ἀκολουθεῖν ἢ μηδὲ εἰδέναι. Parmen. 164 C. τοῦτο γὰρ αὐτοῖς ἐτι λείπεται ἢ μηδένος εἶναι ἄλλοις. See also Soph. Oed. Col. 1402-1404. In these cases there is an ellipse of ἀναγκαῖον ὄν, or rather it is implied in the kindred terms προσήκον, δυνατόν, δεῖ, λείπεται, ἔξεστι.—Ἰνα δὲ μὴ οἶη ἀπατᾶσθαι ὡς κ.τ.λ.] "That you may not fancy yourself deceived as to the fact of men's really thinking"... Cf. Crat. 413 D. ἴσως γὰρ ἂν σε καὶ τὰ ἐπιλοῖκα ἐξαπατήσομαι ὡς οὐκ ἀκηκοῦς λέγω. Xen. Anab. v. 7. 6. Ἔστω οὖν ὅστις τοῦτο δύναιτ' ἂν ὑμᾶς ἐξαπατήσαι, ὡς ὁ ἥλιος κ.τ.λ.

B. δικαιοσύνη is here "the administration of justice," as at Gorg. 464 B...where Bekker reads (but wrongly) δικαστική.—δ ἐκεῖ ...τάληθῆ λέγει] ἐκεῖ=ἐν ταῖς ἄλλαις τέχναις. τάληθῆ λέγειν is added to explain δ. Compare a similar epexegetis at p. 351 A. τὸ μὲν...τὴν δύναμιν, and above 813 A. δ δὲ περὶ πλείονος τοῦ σώματος ἡγεῖ, τὴν ψυχῆν.—ὡς ἀναγκαῖον] There is no need to suppose that ὄν has been lost *per homoeoteleuton*. Gorg. 495 C. ἄλλο τι οὖν ὡς ἕτερον τὴν ἀνδρείαν τῆς ἐπιστήμης δύο ταῦτα ἔλεγες; Phaedr. 269 C. τὸ δὲ ἕκαστα τούτων πιθανῶς λέγειν τε καὶ τὸ δλον συνίστασθαι, οὐδὲν ἔργον (*as being no great matter*), αὐτοὺς δεῖν παρ' ἐαυτῶν τοὺς μαθητὰς σφῶν κορίζεσθαι ἐν τοῖς λόγοις. In the latter passage ὡς, as well as ὄν, is omitted: cf. Jelf, § 700. a.

C. οὐδένα ὄντω οὐχί] See above on 817 C. It is worth remarking that whereas οὐδεὶς was there attracted to the case of the relative (οὐδένοσ ὄτου οὐ...πατήρ ἂν εἴην=οὐδεὶς ἔστω ὄτου οὐ κ.τ.λ.), we have here the contrary and far more common attraction, the words being equivalent to οὐδένα εἶναι ὅστις οὐχ ἀμωσγέπωσ μετέγει.—ταῦτα λέγω] cf. Riddell, Dig. §§ 18. 41.

D. ὥσπερ τι τούτων ἐπιχειρεῖν ποιεῖν] i.e. θυμοῦσθαι νουθετεῖν διδάσκειν κολλάζειν. The frequent occurrence of διδάσκειν in such combinations as the present (cf. infra 325 A. διδάσκειν καὶ κολλάζειν, Apol. 26 A. διδ. καὶ νουθετεῖν] is characteristic of Socrates'

teaching, which made virtue synonymous with knowledge, and vice with ignorance.

E. *ὅν ἐστιν ἐν*] "Instances of this kind are," &c.—*πολιτικὴ ἀρετὴ* is here not the virtue of a *πολιτικός* or statesman, but that of a *πολίτης* "the duties we owe to society."

324 *ἐθέλεις ἐπινοῆσαι*] This use of *ἐθέλω* contains the germ of the English "will" as an auxiliary verb. It is thus followed by a future *διδάξει*, as at 342 D.—*πρὸς τοῦτω τὸν νοῦν ἔχων*] Compare Ar. Nub. 1009. *ἦν ταῦτα ποιῆς ἀγὼ φράζω, | καὶ πρὸς τοῦτοις προσέχηρ τὸν νοῦν.*

B. *ὅτι ἠδίκησεν*] This transition from the plural to the singular has been already noticed, on p. 319 D. The opinion here put into the mouth of Protagoras was also Plato's own. Gorg. 525 B. *προσῆκει δὲ παντὶ τῷ ἐν τιμωρίᾳ ὄντι, ὑπ' ἄλλου ὀρθῶς τιμωρομένῳ, ἢ βελτίονι γίγνεσθαι καὶ ὀνίνασθαι ἢ παραδειγματι τοῖς ἄλλοις γίγνεσθαι.* Cf. Legg. ix. 854 D. Senec. de Ira i. 16.

C. *τιμωροῦνται δὲ καὶ κολάζονται*] Arist. Rhet. i. 10. 17. *διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἑκὰ ἐστίν, ἡ δὲ τιμωρία τοῦ ποιούντος, ἵνα ἀποπληρωθῇ.* For *κολάζεσθαι*=*κολάζειν*, compare Ar. Vesp. 405. *νῦν ἐκείνο, νῦν ἐκείνο | τοῦξούθυμον, φ̄ κολαζέ- | μεσθα, κέντρον ἐντέτατ' ὀξύ.*—*Ἄθηναῖοι εἰσι τῶν ἡγουμένων*] Comp. Phaedr. 259 B. *λέγεται δ' ὡς ποτ' ἦσαν οὗτοι ἄνθρωποι τῶν πρὶν Μούσας γηγονέαι.* Rep. ii. 360 A. *εὐθὺς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν περὶ τὸν βασιλέα.—ἀποδέχονται...συμβουλευόντος] ἀποδέχεσθαι τινος* is to receive opinions from a person, i.e. "to agree" with him. Comp. 337 C. *εἰπόντος τοῦ Προδίκου...ἀπεδέξαντο.* 339 D. *οὐ φησιν ἀποδέχεσθαι αὐτοῦ τὰ αὐτὰ ἐαντιφ̄ λέγοντος.*

XIV. D. *λοιπὴ ἢ ἀπορία*] The MSS. read *λοιπὴ ἀπορία*, but the article seems required, and might easily have dropt out after *λοιπὴ*. It was restored by Heindorf, whom Hirschig and Kroschel follow.—*διδάσκουσιν ἢ διδασκάλων ἔχεται*] See on 319 E. We might have expected *διδάσκονται* as below, p. 325 A, and usually of parents educating their children: but this distinction is sometimes neglected, Pors. Med. 297. So *παιδεύειν* and *παιδεύεσθαι* are used indiscriminately, Meno 93 D. 94 A.—*λόγον*] "an argument." In the words *ὅταν ἢ λόγος*, above 322 D. *λόγος* is the *subject-matter* of an argument, i.e. a question. Cf. 314 C.

E. *εἰ...οὐ τεκτονική, οὐδὲ χαλκεία, κ.τ.λ.] εἰ* is followed by *οὐ*, (1) when the particulars enumerated are opposed to one another, as is the case here; (2) when the negation rests on some par-

ticular notion, as at 341 A. *ei ouk alochthronai*. Comp. Jelf, § 744. Obs.

325 *en autō prosagoreuō eivai*] Compare above 311 E. *onomázousi tōn ándra eivai*. Phileb. 18 B. *pásas hódas ágathōn eivai prosagoreúousi*.—*ei tout' éstin oú dei...áneu de tautōn mh]* "if this be a thing whereof all must partake, and with which every lesson must be learnt, and every deed done, without which no lesson learnt and no deed done"...*outw*, i. e. *metà tautōn*, as is shown by the words following, *áneu de tautōn mh*. Comp. Phaedo 67 E, *oti éγγυτάτω énta tou theánai outw zhōn*. Gorg. 507 D.

B. *skéfai ws thanasiōs gignontai oi ágathoi]* "just think what strange people you make of your virtuous men," or, "in what a strange position you put them." The next sentence shows that *oi ágathoi* must still mean the fathers who educate (*tois vniōi didáskontai*), and not the sons who are educated: we cannot therefore translate "in what a wonderful way your good men are produced," though the most obvious rendering. The sense would be better expressed by *thanasiōi gignontai*, as Schleiermacher conjectured. But Sauppe and Kroschel defend the adverb, citing *thanasiōi kéfuke* from Phaedo 60 B, *hódws gignesthai* and *kalōs gignesthai* from Plutarch. Dr Thompson thinks that perhaps an adjective *áproci* or the like has dropped out after *thanasiōis*.—*éph' ō de ē te zhmia thanatos]* The MSS. read *éph' ōn*, but the dative would have been more appropriate even if *éph' ois* had not preceded. Cf. Aeschin. in Ctes. p. 89. § 251. *éph' ois éstin ek tōn nōmōn zhmia thanatos*. Lysias, Orat. xxxii. p. 164. § 7. *éph' ois thanatos ē zhmia*. In these phrases *zhmia* takes the article as denoting the legal punishment. The position of *te* is curious: we should have expected *thanatos te ē zhmia*, answering to the apodosis *kai prōs tō thanatō k. t. λ.*

C. *tauta d' ára oú didáskontai]* Compare, both for the repetition of *dē* (above 313 A.) and for the sense of *d' ára*, "after all," Phileb. 80 B. *tōn d' autōn toutōn éntōn en álō te oupanō kai katá mégala mérh, kai próseti kalōn kai eilikrōn, en toutois d' ouk ára mephxanēsthai tēn tōn kallistōn kai timōtātōn phōnōn*. *ára* is repeated from *tā mén álla ára* preceding, as in Crito 50 E, *ē prōs mén ára soi tōn patéra ouk éx isou hēn tō dikaiōn...prōs de tēn patrída ára kai tois nōmōis éxestai soi*; cf. also Apol. 34 C. Phaedo 68 A. Meno 91 D. Rep. x. 600 D. Legg. xi. 981 C.—*Olethai ge chrē]* sc. *didáskesthai kai épimelēsthai*. The phrase occurs, Crito 53 C. 54 B. Phaedo 63 B.—*épeidān thāttōn]* i. e. *épeidān téxhōta, simuli*

atque. Alcib. i. 105 A. ἄν ὅαυτων εἰς τὸν Ἀθηναίων δῆμον παρ-  
 ἔλθῃς. Cf. Ep. vii. 324 B. Xen. Cyrop. iii. 3. 20.

XV. D. παρ' ἑκαστῶν] "during," or "at the very time of,"  
 everything done or said. So the phrase παρ' αὐτὰ τὰδικήματα, Lat.  
*flagrante delicto*, Dem. de Cor. p. 229. § 15. Pantaenot. p. 966.  
 § 3.—ἄν μὲν ἐκὼν τελεθῆται] sc. εἰ ἂν ἔχοι. This is not quite a  
 parallel case with that at p. 311 D: see the note there. Comp. Ar.  
 Plut. 468. Thesm. 536. εἰ μὲν, as usual, is followed by εἰ δὲ μή.

E. γραμμάτων τε καὶ κιθαρίσεως] Compare Legg. vii. 810 A—  
 812 A. and another *locus classicus* on Athenian education, Ar.  
 Nub. 961 sqq., where the phrase εἰς διδασκάλων is illustrated by ἐς  
 κιθαριστῶν, v. 964, cf. 973. ἐν παιδοτρύβου.—ὡσπερ τότε τὴν φωνὴν]  
 τότε is "formerly," "at the time I spoke of before," as constantly  
 in the Attic writers. The time in question is determined by ἐπειδὴν  
 ὅαυτων συνιῆ τὰ λεγόμενα.—ἐπὶ τῶν βάθρων] "subsellia scholastica."  
 So Demosthenes casts in the teeth of his opponent, de Cor. p. 313.  
 § 322. παῖς μὲν ὡν μετὰ πολλῆς ἐνδείας, ἐτράφησ' ἅμα τῷ πατρὶ πρὸς  
 τῷ διδασκαλείῳ προσεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βάθρα  
 σπογγίζων καὶ τὸ παιδαγωγείον κορῶν.

326 διέξοδοι καὶ ἔπαινοι καὶ ἐγκόμια] "Tales, and eulogies,  
 and lays of the brave men of old." It is scarcely possible to dis-  
 tinguish these; probably all refer to the epic poems, as the *μελο-  
 ποιῶν* are mentioned below.—ἕτερα τοιαῦτα] used adverbially. Cf.  
 318 A.—ὅπως ἂν...μηδὲν κακουργῶσι] See Jelf, § 810. 1. Heindorf  
 on Phaedo 59 E. The latter shows that the principle of the aorist,  
 as expressing a momentary action, holds good in the use of the  
 conjunctive after ὅπως ἂν, whereas the present (like the imperfect  
 indicative) implies continuance. Compare the note on 311 B.

B. εἰς τὰ κιθαρίσματα ἐπτείνοντες] "setting them to music."  
 Cf. Phaedo 60 D. ἐπτείνας τοὺς τοῦ Αἰσώπου λόγους. Phileb. 38 E.  
 τὰ πρὸς αὐτὸν ρηθέντα ἐπτείνας εἰς φωνήν. Ar. Nub. 969. ἐπτείναμέ-  
 νους τὴν ἁρμονίαν ἢ οἱ πατέρες παρέδωκαν. So *intendere* in Latin in  
 Pers. vi. 4. Atque marem strepitum fidis intendisse Latinas.—τοὺς  
 ῥυθμούς...οικειοῦσθαι ταῖς ψυχαῖς] Comp. Rep. iii. 401 D. καταδέεται  
 εἰς τὸ ἐντὸς τῆς ψυχῆς ὃ τε ῥυθμὸς καὶ ἁρμονία, καὶ ἐρρομεσέστατα  
 ἀπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ ποιεῖ εὐσχημονα, ἐάν τις  
 ὀρθῶς τραφῇ.—γγυρόμενοι] Hirschig's conjecture γενόμενοι is ap-  
 proved by Dr Thompson.—πᾶς γὰρ ἂ βίος δεῖται] Comp. Cis. Off. i.  
 40. (145).—ἐτι τοίνυν...πέμπουσιν] Rep. iii. 403 C. μετὰ δὲ μουσι-  
 κῆν γυμναστικῆν θρεπτέοι οἱ νεανία.

C. καὶ ταῦτα ποιῶσιν οἱ μάλιστα δυνάμενοι] "This is what is



done by those who are best able to educate their sons :” in other words, “I have described the highest standard of education.” This need not imply, as Heindorf thinks, that those who cannot reach that standard are to have no education at all : though his conjecture, *ποιοῦσι μάλιστα οἱ μάλιστα δυνάμενοι*, would undoubtedly yield a clearer sense.—*πρωῖαιτάτα* is to be joined with *τῆς ἡλικίας*. Compare Jelf, § 527.—*ἐκ διδασκάλων ἀπαλλαγῶσιν*] Crat. 407 D. *ἐκ μὲν οὖν θεῶν πρὸς θεῶν ἀπαλλαγόμεν*.—*κατὰ τούτους ζῆν κατὰ παράδειγμα*] i. e. *ὡς κατὰ παράδειγμα*. Comp. Ar. Plut. 314. *σὺ δ’ Ἀριστύλλος ὑποχάσκων ἔρεῖς*, with Dobree’s note in *Advers. Plat. Polit.* 298 B. *χρήματα μισθὸν λαμβάνοντες*. Legg. viii. 836 A. *γυναικῶν ἀνδρῶν καὶ ἀνδρῶν γυναικῶν*. ix. 854 E. *τοὺς δὲ ἄλλους παράδειγμα δῆσει γενόμενος ἀκλεῆς*.

D. *ὑπογράφαντες γραμμὰς... διδάσαι*] “rule lines beforehand with their pen, and thus set the copy.” *ὑπογράφειν* in Plato means (1) either to draw or write beforehand, as in the text: *γραμμὰς* however, which cannot mean “letters,” restricts it to the former. So in *νόμους ὑπογράψασα* just below: keeping up the metaphor from *γραμμὰς*, the laws are here compared to lines which the state draws in order to define the limits of right action. Compare Legg. iv. 711 B. (of the lawgiver) *αὐτὸν πρῶτον πάντα ὑπογράφοντα τιζέειν*. (2) to sketch in outline, Lat. *adumbrare*: Theæt. 171 D. *ἢ ἡμεῖς ὑπεγράψαμεν*. Legg. v. 734 E. *νόμους πολιτείας ὑπογράφειν*. Legg. xi. 934 C. *καθάπερ ζῴγραφον ὑπογράφειν ἔργα ἐπόμενα τῇ γραφῇ*. For the use of *οὕτω* comp. on 310 D.—*ὡς δὲ καὶ ἡ πόλις*] Comp. Rep. vii. 530 D. *κινδυνεύει ὡς πρὸς ἀστρονομίαν ὄμματα πέπηνεν, ὡς πρὸς ἐναρμόνιον φορὰν ὅσα παγῆναι*. According to Heindorf and Stallbaum these are the only two passages in Attic prose in which *ὡς* for *οὕτως* occurs: but comp. below 338 A.

XVI. E. *ἐν τοῖς ἐμπροσθεν*] At 323 A.

327 *οὐδένα δεῖ ἰδιωτεύειν*] No one must be an *ιδιώτης*, but every one an *ἐπαῖων* or *δημιουργός*. See above, on 312 B. and compare 327 C. *δίκαιον αὐτὸν εἶναι καὶ δημιουργὸν τούτου τοῦ πράγματος* (*τῆς δικαιοσύνης*).—*ἐνθυμήθητι... προελθόμενος*] “rem considera quoniam alio studiorum disciplinarumque genere in exemplum assumpto.” Heindorf.—*ἐπέπληγτε τὸν μὴ καλῶς αἰλοῦντα*] Stallbaum, after Heindorf, objects to this accusative, which is supported only by II. xxiii. 580. *ἄλλον ἐπιπλήξεν Δαναῶν*, and a verse preserved by Stobæus, *κακοὶ γὰρ εὐτυχούντες ἐπιπλήττουσί με*, both instances admitting of easy correction. He therefore joins the words *καὶ πάντα ἐδίδασκε τὸν μὴ καλῶς αἰλοῦντα*, leaving *καὶ ἐπέπληγτε* out of

the construction; as is the case with οὐδ' ἀποκρίπτεται below. Cf. Phaedo 94 D, with Wagner's note.—καὶ μὴ ἐφθόνηι τοῦτον] ἐφθόνηι does not mean "envied his accomplishment," but "grudged imparting it;" as at 320 B. μὴ φθονήσῃς, ἀλλ' ἐπίβειξον.

B. οἷα ἂν τι, ἔφη, μᾶλλον...γίγρεσθαι] i.e. οἷα μᾶλλον τι ἂν γίγρεσθαι, ἂν being thrown forward as much as possible, by a well-known rule: see on 311 B. For the position of τι, compare Xen. Cyrop. 1. 6. 11. οἷα τι, ἔφη, ἤττων τι τοῦτο εἶναι αἰσχρὸν. Plat. Lys. 204 E. οὐ γὰρ πᾶν, ἔφη, τί αὐτοῦ τοῖνομα λέγουσιν.

C. οὗτος ἂν ἐλλόγιμος ἠξήσῃ] i.e. ὥστε ἐλλόγιμος γίγρεσθαι, by a *prolepsis adjectivi*, Jelf, § 439. 2. Comp. Rep. iv. 424 E. ἐνόμους τε καὶ σπουδαίους ἐξ αὐτῶν ἀνδρας αἰξάνεσθαι. VIII. 565 C. τοῦτον τρέφειν τε καὶ αὔξειν μέγαν. Legg. iii. 681 A. τῶν οἰκήσεων τοῦτων μεϊζόνων αἰξανομένων ἐκ τῶν ἐλαττόνων. Xen. Cyrop. iv. 2. 3. Dem. Olynth. ii. p. 19. § 5. Philipp. iii. p. 116. § 27. Eur. Bacch. 183. So ἀρθεῖς μέγας, Ar. Vesp. 1023. Dem. Olynth. ii. p. 20. § 8. Aesch. Agam. 751. μέγαν τελεσθέντα φωτὸς ἔλβον. Eur. Med. 296. ἐκιδάσκεισθαι σοφούς.—ἀλλ' οὖν αὐληταὶ γ' ἂν] "Frequens ἀλλ' οὖν γε. Soph. 254 C. ἀλλ' οὖν λόγου γε ἐνδεῖς μηδὲν γιγνώμεθα. Aeschin. adv. Ctes. § 3. ἀλλ' οὖν προβάλλεται γέ τι πρὸ τῆς αἰσχρότης. al. vel etiam ἀλλο...γούν, ut Phaedon. 71 B. Vulgata scriptura orta videtur ex διττογραφίᾳ. Sed ἀλλ' οὖν...γούν fateor me non meminisse usquam legere." Stallbaum; who brackets οὖν, while Ast cancels it. The above instances support Mr Shilleto's conjecture γ' ἂν for γούν, of the correctness of which I think there can be little doubt. δ, though not indispensable, is certainly wanted. [It would appear that others have hit upon the same correction. Kroschel assigns it to Nattmann: Hirschig gives it as his own.]—ἐν νόμοις καὶ ἀνθρώποις τετραμμένων] Comp. Legg. i. 625 A. ἐπειδὴ δὲ ἐν τοιοῦτοις ἦθεσι τέτραφθε νομικοῖς. ἀνθρώποις, "civilized men," opposed to the ἀγριοὶ τῆς just below.—δικαίον αὐτὸν εἶναι...εἰ δέοι] Note the omission of ἂν, which makes the assertion more confident. The apodosis is first stated as a fact, οἶον δικάιον αὐτὸν εἶναι, and then shown to have been only conditional by the protasis εἰ δέοι. This is common enough with the indicative (comp. Jelf, § 858), but rare with the infinitive. The directness of the statement is increased by the return to the indicative in ἐστὶ immediately afterwards: see above on 318 B.—κρίνεσθαι πρὸς] "to be judged in comparison with," i.e. "to be compared with."

D. ἀλλ' εἰεν σγριοὶ τῆς] "but whom we are to suppose savages." Comp. Rep. VIII. 549 A. καὶ δούλοισι μὲν τις ἂν ἀγριοῦ εἴη ἢ

τοιούτος. Meno, 89 E. οὐ μήτε διδάσκαλοι μήτε μαθηταί εἶεν, καλῶς ἂν αὐτὸ ἐκάζωτες ἐκάζομεν μὴ διδάκτων εἶναι,—οὐς πέρυσι... ἐστὶ Δημόκριτος] Athenæus says (v. p. 240) that the play of Pherecrates called Ἄγριοι, was produced in B.C. 421; and proceeds to charge Plato with confusion of ideas as to the time when he conceived this dialogue to be held. Unquestionably most of the circumstances mentioned point to a much earlier date: Alcibiades is *πρωτότοκος ὑπηρέτης* (init.), and the sons of Pericles, who died before him in the plague B.C. 430, are present at the discussion (315 A. 328 C). Socrates himself is still comparatively young, and is treated as such by Protagoras (314 B, 361 E). On the other hand, since Callias acts as master of the house, his father Hipponicus was probably dead: he was killed at Delium, B.C. 424. Schleiermacher, who discusses these and some other chronological difficulties, decides in favour of B.C. 432; suggesting that the comedy might have been already produced previous to the representation mentioned by Athenæus, and that Hipponicus might have been abroad, perhaps in the army before Potidaea. According to Brandis, the Protagoras points to the eighty-seventh Olympiad (B.C. 432—429), and any more exact determination is disputable (Dict. of Biogr., art. *Prodicus*).—*Εὐρυβάτω καὶ Φρυωνῶδε*] The profligacy of these men had made their names proverbial. Aeschin. in Ctes. p. 73. § 137. ἄλλ' οἶμαι, ὅτε Φρυωνῶδας ὄτ' Εὐρύβατος ὄτ' ἄλλος τις τῶν πάλαι πονηρῶν τοιούτος μάγος καὶ γόης ἐγένετο.

E. *δύναται ἕκαστος*] Jelf, § 478.—*οὐδεὶς σοὶ φαίνεται. εἰδ' ὥσπερ κ.τ.λ.*] Not being able to assign any satisfactory meaning to *εἶτα*, Heindorf proposes *φαίνεται εἶναι. ὥσπερ...* and this conjecture is approved by Stallbaum. If any alteration were required, I should much prefer C. F. Hermann's reading, *φαίνεται εἰς*: it derives some support from the *εἰς* following, and the change of Θ into Ο is the slightest possible. But later editors retain the MS. reading, referring to Ar. Nub. 581. *εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγῶνα | ἦνίχ' ἤπεισθε στρατηγόν...* where *εἶτα* undoubtedly has the meaning "for example." Kroschel remarks: "*videntur Graeci particula εἶτα nonnunquam paulo liberius usi esse, ut a nostratibus partic. nun saepe usurpatur.*"

328 "For instance, if you were to inquire for a teacher of Greek, not a single one would be forthcoming; nor yet, I imagine, if you were to ask who could instruct the sons of our mechanics in the very trade which they have each learnt already from their father, as well as he and his friends in the same trade were able

to teach them; if you asked, I say, who could teach them further (*ἔτι*), I think it would be hard to find an instructor for them; whereas for boys altogether ignorant of the trade, it would be quite easy; and this is the case with virtue and all those other qualities." This sentence is perplexed by a double anacoluthon; by the repetition of *οὐ μάδων οἶμαι* after *οὐδέ γ' ἄν, οἶμαι*, and of *τούτους ἔτι τις ἂν διδάξειε* after *τίς ἂν ἡμῖν διδάξειε*: but the meaning is sufficiently clear. *ἡμῖν* is the *dativus commodi*.—*ἀλλὰ κἄν εἰ...ἀγαπητόν*] The order of the words is: *ἀλλὰ (εἴη) ἂν ἀγαπητόν, καὶ εἰ ἔστι τις ὅστις ὀλίγον διαφέρει ἡμῶν προβιβ. εἰς ἀρ.* It is in this way that the construction of *κἄν εἰ* and *ὥσπερ ἂν εἰ* in such cases is to be explained. See above on 311 B. below 341 C. 343 E. 346 D. For the constr. *διαφέρει ἡμῶν προβιβάσαι*, cf. *Gorg.* 527 B. *ἀλλὰ γὰρ μεταβιβάσειν τὰς ἐπιθυμίας...οὐδὲν τούτων διέφερον ἐκείνοι.* *Rep.* vi. 495 E. *δοκεῖς οὖν τι, ἦν δ' ἐγώ, διαφέρειν αὐτοὺς ἰδεῖν ἀργύριον κτησαμένου χαλκῆως.*

B. *ὀνήσαι τινα*] This, the reading of all recent editions, was first proposed by Dobree, *Advers.* ii. 391. According to the common reading *νοῆσαι τινα*, *τινα* of course is the neuter plural, "that I have some notions." But compare *Rep.* x. 600 D. *εἴπερ οὖς τ' ἦν πρὸς ἀρετὴν ὀνήσαι τοὺς ἀνθρώπους.* That the words are often confounded is shown by the various readings on *Theaet.* 169 C. *Gorg.* 512 A. Translate: "I think that I could assist a man in becoming an accomplished gentleman." In Riddell's *Dig.* § 123 *νοῆσαι* is retained, and the passage translated "to notice a person [favourably] in regard of his fitness for becoming," &c. This must have been an oversight: the sense thus elicited is much less suitable to the context.—*τὸν τρόπον...πεποιήμαι*] "The plan I have adopted in requiring payment is this." Observe *τοιούτων* with reference to what follows, for the more strictly correct *τοιόνδε*.—*ἐπειδὴν γὰρ*] *γὰρ* introduces the explanation, like *videlicet* or *quippe*: "that is to say," "namely."—*ἀποδέδωκεν...κατέθηκε*] The change of tense is not without its significance: *ἀποδέδωκε*, "pays down at once," *κατέθηκε*, "proceeds to pay." Comp. *Phaedo* 80 D. *αὐτῆ δὲ θῆ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφικυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν.* *Theaet.* 183 C. *τούτων γὰρ περανθέντων καὶ ἐμὲ δεῖ ἀπηλλάχθαι*, "I ought at once to be discharged."—*ἐλθὼν εἰς ἱερὸν ὀμόσας*] Comp. *Aeschin.* in *Timarch.* p. 16. § 114. *λαβὼν εἰς τὴν ἑαυτοῦ χεῖρα τὰ ἱερὰ καὶ ὀμόσας μὴ λαβεῖν δῶρα...εἰληφῶς ἠλέγχθη.*

C. *τῶνδε*] "Ad praesentes Paralum et Xanthippum, ut sem-

per pronom. δε, refertur." Heindorf. For the omission of *ἐστὶ* cf. Theaet. 143 D. *οἱ δὲ οὐκ ὀλιγῶστοι πλησιάζουσι, καὶ δικαίως, δξιος γὰρ τὰ τε ἄλλα καὶ γεωμετρίας ἔνεκα.*

D. *ἐπὶ μὲν πολλὸν...ἔβλεπον*] "for some time still continued gazing at him as if enchanted." I think *κεκλημένος* and *ἔβλεπον* should be taken together, both being comprised in the idea of "fascination." Comp. Menex. 235 A. *ἐκάστοτε ἔστηκα ἀκροώμενος καὶ κηλούμενος.* Ibid. B. *οὕτως ἔναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται εἰς τὰ ὄτα, ὥστε μόγις τετάρτη ἢ πέμπτη ἡμέρα ἀναμνησκομαι ἔμαντοῦ καὶ ἀσθάνομαι οὐ γῆς εἰμι.*

E. *ἤγούμην οὐκ εἶναι*] See on 817 A.—*νῦν δὲ πέπεισμαι*] The reader unversed in Plato must here be reminded that this apparent acquiescence is only a specimen of the Socratic irony, and the prelude to the utter discomfiture of Protagoras.—*ἐπεκιδιδάξει*] "will proceed to explain." Enthyphr. 7 A.

329 *εἰ δὲ ἐπανερωτο, κ.τ.λ.*] "but if he should ask one of them any thing further, like books they are unable either to give an answer or to ask any question themselves: nay, if one were to put even a trifling question about what they have said, just as brazen vessels when struck ring long and continue ringing, unless you apply your hand to them, so these orators when asked some trifling question spin out their reply to great length." To suppose, with Stallbaum, an opposition between *ἐπανερωτο* and *ἐπερωτήσῃ*, as if two different kinds of questions were meant, or to read *οὐχ ὥσπερ τὰ βιβλία* with C. F. Hermann, is to miss the point of the passage: there is a real opposition, but no contradiction, between the short and pertinent answers which the orators cannot make, and the long rambling speeches which they can.—*μακρὸν ἤξει καὶ ἀποτείρει*] sc. *τὸν ἤχον.* Comp. Gorg. 458 C. *καὶ νῦν ἴσως πρόβω ἀποτενοῦμεν, ἣν διαλεγώμεθα*, where in like manner *τὸν λόγον* is implied in *διαλεγώμεθα*. In *μικρὸν ἀποτείρει* there is a prolepsis, as at 327 C. *ἑλλόμενος ἠδέξῃθη.* Comp. 385 C. *ἀποτείνοντα μακροῦς λόγους.* 836 C. 361 A.—*δολιχὸν κατατείνουσι τοῦ λόγου*] Here likewise *δολιχὸν = ὥστε δολιχὸν εἶναι.* The expression is clearly equivalent to *δολιχὸν τὸν λόγον κατατείνουσι*: but it is difficult to decide whether *δολιχὸν* is masculine or neuter. We have such phrases as *ἄσπρα τῆς σμικρολογίας*, Theaet. 175 A. *ἀμήχανον εὐδαιμονίας*, Apol. 41 C: others, like the present, ambiguous, as in Rep. i. 328 E. *χαλεπὸν τοῦ βίου.* Epist. vi. 322 E. *συχρὸν τοῦ βίου* others again where the adjective follows the gender of the noun, Crat. 391 B. *ὀρθοτάτη τῆς σκέψεως.* Rep. iii. 416 B. *τῆν μεγίστην τῆς εὐλαβείας.* Gorg. 519 E. *συχροῦς*

τῶν λόγων. [Sauppe after Stephanus accents δόλιχον as a substantive].

B. *ὡς αὐτὰ δηλοῖ*] “as the fact proves.” αὐτὸ is more usual in phrases of this kind, e.g. αὐτὸ δείξει, Hipp. Maj. 288 B. αὐτὸ σημαίνει, Eur. Bacch. 976. αὐτὸ που λέγει, Ar. Eq. 204. But the plural is justified by Xen. Cyrop. vi. 1. 7. *ὅπου αὐτὰ τὰ ἔργα δεικνύει τὸ κράτιστον.*—*ἀ δλίγοις ἐστὶ παρεσκευασμένα*, “which is an accomplishment few possess.”—*συμκροῦ τινός...τόδε*] The optative is well accounted for by Heindorf: “In his *συμκροῦ τινος ἐνδέξῃ εἰμι ὥστε πάντ' ἔχειν*, nunc *paullulum quid requiro ut omnia habeam*, quum haec lateat sententia, *νῦν οὖν πάντ' ἂν ἔχοιμι*, recte subjunguntur seqq. *εἰ μοι ἀποκρίναιο τόδε.*”—*ἐπερ ἄλλω τῷ...καὶ σοὶ πείθομαι*] “if I would believe any one at all (supposing him to say so), I would believe you.” When the conditional protasis itself depends on some other (expressed or implied) condition, *ἂν* is used with *εἰ*. Cf. Jelf, § 860. I. Dem. Fals. Leg. p. 895. § 190. *ἔπει εἰ μὴ διὰ τὸ τούτους βούλεσθαι σωσαι, ἐξώλης ἀπολομένη καὶ προώλης, εἰ προσλαβὼν ᾗ ἂν ἀργύριον πάνυ πολὺ μετὰ τούτων ἐπρέσβευσαι* with Mr Shilleto's note. I now follow Heindorf and Sauppe in expanding *πείθομαι* after *καὶ σοὶ*.

C. *ὁ δ' ἐθαύμασά σου...ἀποπλήρωσον*] “as to what I wondered at in you while you were speaking, on this pray satisfy my mind.” Comp. Theaet. 161 B. *ὁ θαυμάζω τοῦ ἑταίρου σου Πρωταγόρου* Apol. 17 A. *μάλιστα δὲ αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὧν ἐψέβασαντο*, Meno 95 C. *καὶ Γοργίου μάλιστα ταῦτα ἄγαμαι*. Polit. 236 A. *οὐ δειχθέντος τῆν τοῦ πυρθανομένου ψυχὴν ὁ βουλόμενος ἀποπληρῶσαι, πρὸς τῶν αἰσθήσεων τινα προσαρμόττων, ἰκανῶς πληρώσει.*—*πολλαχθὸν ἐν τοῖς λόγοις*] cf. 323 A. 823 E. 825 A.—*ἣ δικαιοσύνη...δσιότης*] See below on 327 A.—*ἃ νῦν δὴ ἐγὼ ἔλεγον*] “which I just now mentioned.” *δὴ* gives emphasis and exactness to the time implied by the verb: *νῦν δὴ* is therefore with a past tense “just now,” with a present “at this very moment,” with a future “immediately.” The usage with past tenses is almost confined to Plato, but occurs Ar. Pac. 5, *ποῦ γὰρ ἦν νῦν δὴ φέρες*; (Shilleto Fals. Leg. § 72.) Examples in reference to future time are collected by Heindorf on Soph. 221 C. Comp. above 317 E. *νῦν δὴ ἂν, ἔφη, λέγεις*, and for one with the present, below 349 A. Plato rarely omits *δὴ* with a past tense: Theaet. 142 B. *καὶ νῦν ἤκουον*.

D. *ὁ ἐπιποθῶ*] Rep. ix. 571 A. *οἶσθ' οὖν, ἦν δ' ἐγὼ, ὁ ἐπιποθῶ.*—*ἐνδὸς ὄντος τῆς ἀρετῆς*] See on 354 C.—*ὥσπερ προσώπου τὰ μῦρια μῦριά ἐστι*] The features of a face are *parts* in a different

sense from the particles of gold, because they differ from one another. Hence μόρια is repeated.—ἀλλ' ἤ] Comp. Jelf, § 778. 5. Riddell, § 148:

E. μεταλαμβάνουσιν... ἄλλο] μεταλαμβάνω, μετέχω, μέτειμι only take the acc. with μέρος or μοῖρα, i.e. when the word itself expresses the *partitive* genitive. Jelf, § 535. Obs. 1. So here ἄλλο τῶν μορίων exactly = ἄλλο μέρος.—Ἔστι γὰρ οὖν καὶ ταῦτα] "What, are these then parts of virtue?" the γὰρ denoting surprise. There is no reason to suppose, with Ast, that γὰρ οὖν cannot be used interrogatively.

330 ἄλλο, τὸ δὲ ἄλλο] i.e. τὸ μὲν ἄλλο, τὸ δὲ ἄλλο. A constant ellipse in Plato: see below 331 B. 334 A. 348 E. 355 D. Phileb. 56 D. πῆ ποτε διορισμένος οὖν ἄλλην, τὴν δὲ ἄλλην θέει τις ἂν ἀριθμητικὴν; Polit. 291 E. Rep. v. 451 E.—οὐκ ἔστιν ὀφθαλμός. It is observable that the asyndeton is especially frequent when the second statement explains or illustrates the first. Comp. 330 E. ἀρ' οὐκ ὀρθῶς ὑμῶν κατήκουσα; ἐδόξατέ μοι φάναί. 343 D. 348 A. 352 A.

B. ἡ δὴλα δὴ...] See on 309 A.

C. τὴν αὐτὴν ἐμοί, ἢ ἄλλην;] For the omission of πότερον, see Theaet. 161 E. γόνιμον ἢ ἀνεμαῖον τυγχάνει δν. 161 D. ὀρθὴ ἢ ψευδής. Ibid. 203 A. Phileb. 27 E. Legg. II. 670 B. IX. 859 A. Phædr. 270 A.—τοιούτων... οἷον δίκαιον εἶναι] "The nature then of justice is to be just." So below: φατέ τοιούτων πεφυκέναι οἷον ἀνόσιον εἶναι... and 331 A. οὐκ ἄρα ἔστιν ὁσιότης οἷον δίκαιον εἶναι πρᾶγμα.

D. Εὐφήμεί, κ.τ.λ.] "Mind what you say, my friend: it will be hard indeed for anything else to be holy, if," &c. σχολῆ in Plato has often the sense of *vix*: sometimes *vix ac ne vix quidem*, or with *ei* preceding, as here, "much less:" Phædo 65 B. *ei αὐτα τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσι μὴδὲ σαφεῖς, σχολῆ γε αἰ ἄλλα*. For the use of μέντοι, comp. 309 A. 339 E. Sympos. 176 B. *τοῦτο μέντοι εὐ λέγεις*, with Stallbaum's note. Jelf, § 889 f.

E. ἐδόξατέ μοι φάναί] "You said, if I remember right;" as at 314 C. 315 E. See also on 330 A.—τὰ before μόρια was first inserted by Hirschig, followed by Sauppe and Kroschel.

331 Οὐκ ἄρα ἔστιν... τὸ δὲ ἀνόσιον;] "It appears, then, that it is not the nature of holiness to be a just thing, nor yet of justice to be a holy thing: but rather to be one that is not holy, and so of holiness to be a thing that is not just: so that, if the premises be

true (*ἄρα inferential*), the one (τὸ μὲν, sc.) is an unjust as the other is an unholy thing.

B. *ἦτοι ταυτὸν γε ἔστι*] Most modern editors omit *γέ*, with the two best MSS. But comp. Apol. 27 D. *τοῖς δὲ δαίμονας οὐχὶ ἦτοι θεοὺς γε ἠγοῦμεθα ἢ θεῶν παῖδας*; Gorg. 460 A. 467 E.

C. *τί τοῦτο διαφέρει*] "what does it matter?" The reader might easily be misled by the *διάφορον* preceding.—*Μή μοι...ἀφέλοι αὐτοῦ*] "Pardon me," said I, "for I don't at all want your 'if you wish' and 'if you think so' to be put to proof, but myself and you. Now this is what I mean by 'myself and you:' I think the best way of sifting the matter under consideration will be to put 'ifs' out of the question." Comp. on 318 B. *ἀλλὰ μὴ οὕτως*.

D. *κἄν ταῦτα ἐλέγχῃς*] There is in reality only one point to which *ταῦτα* refers, namely, that all things may be proved to be alike: but the plural is often used in such cases, e.g. Phaedo 70 D. *καὶ τοῦτο ἱκανὸν τεκμήριον τοῦ ταῦτ' εἶναι. εἰ τῷ ὅτι φανερὸν γένοιτο, ὅτι οὐδαμῶθεν ἄλλοθεν γίγνεται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων*. Gorg. 447 A. *τούτων μέντοι* (i.e. τοῦ ἐπιδείξασθαι) *αἰτίος Χαιρεφῶν ἔδε*.

E. *κἄν πάνυ μικρὸν ἔχη τὸ ὅμοιον*] The force of the article must be preserved in translating: "even if the point of resemblance (or dissimilarity, as the case may be: there is no occasion to read τὸ ἀνόμοιον ἢ τὸ ὅμοιον) which it possesses be very minute."—*Ἡ γὰρ οὕτω σοι...ἀλλήλοισ*] "Is that your idea of the relation between justice and holiness, that they have 'some small point' of resemblance?"—*οὐ μέντοι οὐδὲ αὖ ὡς*—] "Referas οὐ ad verbum primarium vel universam sententiam: οὐδὲ ad οὕτως, quod in voc. ὡς continetur." Stallbaum.

332 *τόδε δὲ...ἐπισκεψώμεθα*] "Let us select for examination the following from among those you named."—*Ἀφροσύνην τι καλεῖς*]; "Is there a *thing* you call folly?" So 332 C. *ἔστι τι καλόν; ἔστι τι ἀγαθόν*; "is there such a *thing* as beauty? as good?" Comp. Soph. 237 D. *καὶ τοῦτο ἡμῖν που φανερόν, ὡς καὶ τὸ τί τοῦτο ῥήμα* (this word *something*] *ἐπ' ὅτι λέγομεν ἐκαστοτε μόνον γὰρ αὐτὸ λέγειν, ὥσπερ γυμνὸν καὶ ἀπρημωμένον ἀπὸ τῶν ὄντων ἀπάντων, ἀδύνατον.—πάν τοῦναντίον*] Comp. on 317 B. *τῆν ἐναντίαν ἔπασαν δῶδόν.—ἢ τοῦναντίον*] i.e. ἢ μὴ σωφρονεῖν. The MSS. read *ἢ ἐπὶ τοῦναντίον ἔπραττον*. But *ἔπραττον* cannot be right after *ὅταν πράττω* and though *εἰ* may be defended (as by Winckelmann, who compares p. 344 E. Rep. π. 370 B.) it is better, with most recent editors, to treat both words as a gloss.

C. *Τούτω μὴ ἔστι τι ἐναντίον.....*]; This is nearly the same as



τοῦτῃ ἔστι ἐναντίον just above, but implies a more decided expectation of an answer in the negative.

D. ἀναλογισώμεθα τὰ ὠμολογημένα ἡμῶν.] "Let us sum up our admissions." Cf. Rep. vii. 524 D. ἀλλ' ἐκ τῶν προειρημένων, ἔφηρ, ἀναλογίζου. The usual meaning in Plato, as elsewhere, is to "think over."

E. Ἐναντίον ἔρ' ἔστιν ἀφροσύνη σωφροσύνη] The modern editors read *σωφροσύνη* from one MS. in place of *σωφροσύνης*, in order to produce uniformity throughout the passage. I mention this "in *tironum gratiam*," to show that the genitive or dative is used with perfect indifference.—Πότερον...λύσωμεν τῶν λόγων] *λύσωμεν*, "are we to retract:" Gorg. 480 E. οὐκοῦν ἢ κάκεινα λυτέον, ἢ τὰδε ἀνάγκη συμβαλεῖν. This is not quite the same in sense as *λύεται ἡ ἀπορία*, "the difficulty is solved," above 324 E. but rather resembles the phrase *λύει νόμον*, to *abrogate* a law.

333 τὸ ἐν ἐνὶ μόνον, κ.τ.λ.] "that which maintained that one thing," &c. For this use of the neuter article comp. Phaedo 94 B. εἰ ὀρθὴ ἢ ὑπόθεσις ἦν, τὸ ψυχὴν ἁρμονίαν εἶναι.—πρὸς τῷ ἑτέρῳ εἶναι] Comp. Legg. vi. 778 C. πρὸς τῷ γελῶσα εἶναι θυμῶν ἂν ἐγγείρας πολλοῖς. Without εἶναι: Συμποσ. 195 C. νέος μὲν οὖν ἔστι· πρὸς δὲ τῷ νέῳ ἀπαλός.—οὐ πάνυ μουσικῶς...συναρμόττους ἀλλήλοισι] "Gorg. 461 A. ἡγησάμενος οὐ συνάδειν τὰ λεγόμενα. Theaet. 175 E. οὐδέ γ' ἁρμονίαν λόγων λαβόντας. Soph. 261 D. τὰ μὲν ἐφεξῆς λεγόμενα καὶ δηλοῦντά τι ξυναρμόττει, τὰ δὲ τῇ συνεχείᾳ μὴδὲν σημαίνοντα ἀναρμόστει. Hipp. Maj. 292 C. al. "Ceterum bene Heindorfius. 'In his lenem ignosco Sophistae irrisionem, qui supra 326 B. πάντα τὸν βίον εὐρυθμίας καὶ εὐαρμοστίας δεῖσθαι dixisset.'" Stallbaum.

B. πλείοσι δὲ μὴ] "Argumentationis ratio πλείω δὲ μὴ requirit, quod vellem codices suppeditassent. Idem Heindorfius desideravit." Stallbaum. This is true as regards the mere *form* of the argument; but *ἐν ἐνὶ μόνον ἐναντίον* is a convertible proposition, and it makes no difference in the reasoning whether *ἀφροσύνη* is *ἐναντίον* πλείοσι, or *ἡ πλείω ἐναντία*.—ἢ γάρ, ὡς Πρωταγόρα] sc. οὕτως ἔχει, i. e. οὐ συνάδειν τοῖς λόγοις τούτους.—τὸ δὲ πρότερον αἰ... ταῦτόν δε] "while just before, on the other hand, it was proved (*ἐφάνη δὲ*) to us that justice and holiness are pretty much the same thing."—ὅτι ἀδικεῖ] "in that he acts unjustly." *δ* τι would be wrong.

C. Αἰσχυνόμην ἂν...τῶν ἀνθρώπων] "I should be ashamed for my part, Socrates, to avow this: (for *my* part, I say,) since there are many who do." The latter part of the sentence is added in

explanation of the emphatic *ἐγωγε* hence *ἐρεῖ* has in appearance, though not in reality, the sense of "though." Cf. below 335 C.—*εἴτ' οὖν δοκεῖ...εἴτε μή*] These words depend on *ἀποκρίνην*, not on *διαφέρει...* "if you will only answer whether this be your own opinion or not."

D. *ἐκαλλωπιζετο*] "affected shyness," as at Sympos. 174 A: a somewhat different meaning of the word from that at 317 C, though it may be referred to the same general notion of "giving oneself airs," "putting on a fair appearance."—*Τὸ δὲ σωφρονεῖν... ὅτι ἀδικοῦσιν*] "And by being prudent, do you mean thinking rightly?" He said yes. "And by thinking rightly that they are well advised when they act unjustly?" *ὅτι ἀδικοῦσιν*, as *ὅτι ἀδικεῖ* above.

E. *τετραχύνθαι τε καὶ ἀγωνιᾶν καὶ παρατεράχθαι*] "was getting ruffled and excited: he seemed to be setting himself in an attitude of war." *παρατάσσεσθαι* is properly applied to soldiers drawn up in line of battle, whence its use of one who "makes a determined stand" in argument.

334 *πολλὰ οἷδ' ἄ ἀνθρώποις μὲν κ.τ.λ.*] Stallbaum well remarks that the perplexed character of this sentence is in accordance with the feelings of the speaker. To render it intelligible, we must supply *τὰ μὲν* before *ἀνωφελῆ* (see on 330 A.), corresponding to *τὰ δὲ γε ὠφέλιμα*: the apodosis to *ἀνθρώποις μὲν* (*τὰ μὲν ἀνωφελῆ...τὰ δὲ γε ὠφέλιμα*) will then be *τὰ δὲ* (*ἀνθρώποις μὲν οὐδέτερα, ἴπποις δέ*). Translate: "I know of many things, some of which are hurtful to men, such as meats, drinks, drugs, and many other things, whilst others are beneficial; and of many more which to men are neither the one nor the other, whereas to horses they may be either." After *ἴπποις δέ* it is easy to supply the opposite of *οὐδέτερα*, i.e. *ἢ ὠφέλιμα ἢ ἀνωφελῆ*.—*ἀνωφελῆς* in Attic has often a bad sense, like the Lat. *inutilis*; e.g. Xen. Hell. i. 7. 27. Mem. ii. 6. 4, and such appears to be its meaning in Rep. viii. 560 D. *μετὰ πολλῶν καὶ ἀνωφελῶν ἐπιθυμιῶν* cf. 561 A. *τὴν τῶν μὴ ἀναγκαίων καὶ ἀνωφελῶν ἡδονῶν ἐλευθέρωσεν τε καὶ ἄνεσεν*.

B. *εἰ δ' ἐθέλοις...πάντα ἀπόλλυσιν*] Comp. Charm. 154 D. *οὔτος μέντοι, εἰ ἐθέλοι ἀποδύναι, δόξει σοι ἀπρόσωπος εἶναι*. Thuc. ii. 39. *εἰ...ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῶν...* (where however Arnold reads *ἐθέλομεν*, after Bekker; see his note). See also above on 318 B.—*τοῖς μὲν ἐξωθεν...τῷ ἀνθρώπῳ*] Jelf, § 611. Obs. 1.

C. *ἀπαγορεύουσι τοῖς ἀσθενόσι μὴ χρῆσθαι*] In this construction *μὴ* is sometimes omitted, but rarely, Jelf, § 749. Obs. See

also Buttm. Mid. Excurs. xi. The transition to the singular in μέλλει has been already noticed; cf. on 819 D.—ὡς εἰδ λέγει.] “Paullo fortius hoc dictum quam ὅτι οὕτως εἰδ λέγει.” Stallbaum. In fact it is “how well he spoke.” Comp. Crito 48 B. ἀλλὰ καὶ σοὶ πάλα θαυμάζω αισθανόμενοι, ὡς ἡδέως καθέουδεις. Above 815 B. ἰδὼν ἤσθη, ὡς καλῶς εἰλαβούτο. So ἀναθορυβεῖν with nearly the same construction, Sympos. 198 A. ἔφη ὁ Ἀριστόδημος ἀναθορυβεῖσαι τοὺς παρόντας, ὡς κρετόντας τοῦ νεανίου εἰρηκότος.

E. ὅτι σὺ οὐὸς τ' εἰ...διδάξαι] “that you both possess the faculty yourself, and can teach it to others, of speaking,” &c. This was also the boast of Gorgias and other Sophists: comp. Phaedr. 267 A. Τίσιαν δὲ Γοργίαν τε ἐάσομεν εἰδεῖν, οἱ πρὸ τῶν εἰρηθῶν τὰ εἰκότα εἶδον ὡς τιμητέα μᾶλλον, τὰ τε αὐ σμικρὰ μέγαρα καὶ τὰ μέγαρα σμικρὰ φαίνεσθαι διὰ ῥώμην λόγου, καιρὰ τ' ἀρχαίως τὰ τ' ἐναντία καιρῶς, συντομίαν τε λόγων καὶ ἀπειρα μήκη περὶ πάντων ἀνεύροιν. The passage may be consulted for some curious details about Polus, Protagoras, &c. Gorg. 449 C. ΓΟΡ. Εἰσὶ μὲν, ὦ Σώκρατες, ἐνταῦθα τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν τοῦ λόγου ποιέσθαι· οὐ μὴν ἀλλὰ κειράσσομαι γε ὡς διὰ βραχυτάτων, καὶ γὰρ αὐ καὶ τοῦτο ἐν ἔστω ὡν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν. ΣΩ. Τούτου μὴν δεῖ, ὦ Γοργία· καὶ μοι ἐπίδειξιν αὐτοῦ τούτου ποιῆσαι, τῆς βραχυλογίας, μακρολογίας δὲ εἰσαῦθις. See also Meno 70 E.

335 εἰ τοῦτο ἐποίουν...οὕτω διελεγόμεν] This sort of asyndeton is not unfrequent in Plato. Comp. Rep. ii. 359 B. μάλιστα ἂν αισθοίμεθα εἰ τοῖνδε ποιῆσαι μιν τῆ διανοίᾳ, δόντες ἐξουσίαν ἐκάτερον ποιεῖν ὅ τι ἂν βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσαι μιν θεώμενοι, ποῖ ἢ ἐπιθυμία ἐκάτερον ἄξει.—ὅτι οὐκ ἔρεσεν...καὶ ὅτι οὐκ ἐθέλησοι] The change from the indicative to the optative, from the fact to the more or less probable inference, explains itself. Comp. Rep. iv. 420 C. λέγων ὅτι οὐ τοῖς καλλίστοις τοῦ ζῶου τὰ κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοὶ κάλλιστον ὄν οὐκ ὀστρεῖν ἐναηλιμμένοι εἰεν ἀλλὰ μέλανι. Euthyphr. extr. with Stallbaum's note. Thuc. ii. 80. λέγοντες ὅτι...κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίως. With the optative first, Thuc. viii. 50. γροὺς δὲ ὁ Φρύνιχος ὅτι ἔσοιτο (there would most likely be) περὶ τῆς τοῦ Ἀλκιβιάδου καθόδου λόγος καὶ ὅτι Ἀθηναῖοι ἐνδέξονται αὐτήν (that if so, the result would be sure to follow). Cf. Jelf, § 802.

B. ἐμὸν ἔργον, “my business;” a common phrase, as Gorg. 459 E. οὐ γὰρ σὺκ ἔργον.

C. τὰ μακρὰ γὰρ αἰδύνατος] i. e. οὐ δύναμαι. Comp. Polit. 295 B. ἐπει τοῦτ' ἂν δυνατός, ὡν, ὡς αἶμαι, κ.τ.λ.—ἐπει βουλόμην ἂν οἷός τ' εἶναι] For ἐπει comp. on 333 C. The imperfect indicative shows that the speaker feels his wish cannot now be realized: "I should have liked." The ἂν (=in that case, Jelf, § 858. Obs. 3), brings out the impossibility still more clearly.—ἀλλὰ σέ ἐχρῆν ... ἵνα συνουσία ἐγγίγντο] Here also he is speaking of what is past, and therefore impossible; he does not ask Protagoras to change his mind. It is common, but I think not strictly correct, to translate (as Jelf does, § 813) ἵνα ὡς ὄπωπ with the indicative by "in which case I should:" this fails to express the *final* conjunction, which ought rather to be rendered *that in that case*, or *that so*. "You who are master of both styles ought to have given way, that so a conversation might have taken place." It is to be observed that ἂν is never used in this construction, Jelf, l. c. Other examples in Plato are Crito 44 D, Meno 89 B, Sympos. 181 E; and with the aorist, Theaet. 161 C. ἵνα ἤρξατο. Euthyd. 304 E. ἵνα ἤκουσας.—ἀποτεινόντι μακροῦς λόγους] See above on 329 A.

D. τοῦ τρίβωνος τουτουί] The τρίβων of Socrates, his usual dress, is alluded to in Sympos. 219 B. Ar. Nub. 870... in the latter passage with a pun on the double meaning of "cloak" and "practised knave."—ἀνεστήκη] This form of the later Attic for -ειν is now restored to Plato wherever a MS. sanctions it. Stallbaum in his last edition (Praef. p. vii.), remarks that both forms occur indifferently. The same may be said of the augment, which in the pluperfect is either omitted (as here) or inserted.—καὶ νῦν is an emphatic *now*, opposed to αἰεὶ μέν. Comp. Rep. ii. 367 E. Καὶ ἐγὼ ἀκούσας αἰεὶ μέν δὴ τὴν φύσιν τοῦ τε Γλαύκωνος καὶ τοῦ Ἄδειμάντου ἠγάμην, ἀτὰρ οὖν καὶ τότε πᾶν γε ἦσθην καὶ εἶπον.

E. Κρίσων τῷ Ἱμεραίῳ δρομεί] "σταδιοδρόμος cursu is vicit certamine Olympico Ol. 83, 84, 85. Vid. Diod. Sic. xii. 5. 23. 29. Dionys. Hal. Ant. Rom. xi. init. Pausan. v. 23." Heindorf. Dobree thought the words δρομεὶ ἀκμάζοντι spurious: and Hirschig brackets them.—δολιχοδρόμων... ἡμεροδρόμων] The former were those who could run the δόλιχος or long course, as distinguished from the σταδιοδρόμοι: the latter are described by Livy xxxi. 24. "hemerodromos vocant Graeci, ingens die uno cursu emetientes spatium."

336 εἶποιμι ἂν σοι] "Haec superioribus ὥσπερ ἂν εἰ δεῖο κ.τ.λ. adduntur, quasi non praecessisset νῦν δ' ἐστίν." Stallbaum.—πολὸ σοῦ μᾶλλον ἐγὼ ἐμάντου δέομαι] "I am much more anxious on my

own account, than you can be for me."—ἀλλ' οὐ γὰρ δύναμαι.] "But (I do not), for I cannot."—συγκαθεύαι] intrans., "to bring himself down to my level." Comp. Theaet. 168 B. Περὶ τῆ διανοίᾳ συγκαθεύει ὡς ἀληθῶς σκέψαι τί ποτε λέγομεν.. Rep. viii. 563 A. Ar. Eq. 430. Ξεῖμι γὰρ σοι λαμπρὸς ἦδη καὶ μέγας καθύει.—ἀπεκρίνατο... αὐτὰ τὰ ἐρωτώμενα] For the constr. ἀποκρίνεσθαι τι, *ad aliquid respondere*, cf. Gorg. 448 D. Τὸ ἐρωτώμενον οὐ πάνυ μοι φαίνεται ἀποκρίνεσθαι. 449 B. Hipp. Maj. 287 A. Crito 48 D. See however below 338 D. the construction with πρὸς.

B. *χωρὶς* "a different thing," as we should say. Phileb. 44 A. εἴπερ χωρὶς τοῦ μὴ λυπεῖσθαι καὶ τοῦ χαίρειν ἢ φύσις. Euthyd. 289 D. Soph. Oed. Col. 808. *χωρὶς τὸ τ' εἰπεῖν πολλὰ καὶ τὰ καιρία*.—δημηγορεῖν] In Plato this means not merely to make long set speeches, but to use *ad captandum* arguments. Comp. Gorg. 482 C. ὦ Σώκρατες, δοκεῖς νεανιεῦσθαι ἐν τοῖς λόγοις ὡς ἀληθῶς δημηγόρος ὢν. καὶ νῦν ταῦτα δημηγορεῖς, where Heindorf renders it *nugari*. 508 B. 519 D. Theaet. 162 D. Rep. i. 350 E. Legg. vii. 817 C. So δημηγορικὸς, Gorg. 482 E. ubi Schol. δημηγορικὰ τὰ πρὸς τῆν τῶν πολλῶν βλέποντα δόξαν.—ὅπως ἂν αὐτὸ σὺ βούλη] The construction is changed from ὅπως βούλεται for the sake of politeness: "how he likes" and "however you may be pleased to like."

XXIII. C. *θανμάζοι' ἂν εἰ... παραχωρεῖ]* Comp. on 312 C. The regular constr. is *παραχωρεῖν τινι τῆς ὁδοῦ*. Xen. Cyr. vii. 5. 20: thus we have here π. Πρωταγόρα μακρολογίας, and π. τοῦ οἴδ' εἶναι διαλέγεσθαι.—μακρὸν λόγον ἀποτείνων] See on 335 C.—ἐκκρούων τοὺς λόγους] "eluding the arguments." Comp. Dem. Fals. Leg. p. 885. § 157. ἐκκρούσας οὗτος εἰς τὴν ὑστεραίαν. Mid. p. 540. § 104. τοσαύτας τέχνας καὶ σκήψεις οὗτος εὐρίσκων ἐκκρούει. Boeot. de Doi. p. 1021. § 54. *Ἰα... ἐξ ἀρχῆς με συκοφαντῆ καὶ τὴν δίκην ταυτὴν ἐκκρούη*. Theaet. 154 E. *ξυνελθόντες σοφιστικῶς εἰς μάχην τοιαύτην ἀλλήλων τοὺς λόγους τοῖς λόγοις ἐκρούομεν* where the old reading was *ἐκρούομεν*, and Heindorf proposes *ἐξεκρούομεν*. But his own note shows how the word may there be understood; "Vox ducta e pugilatu, cujus proprium *κρούειν*:" citing Rep. iv. 422 B.

D. οὐχ ὅτι] "although:" literally, "not but that." Theaet. 157 B. τὸ δ' εἶναι πανταχόθεν ἐξαιρετέον (*we must get rid of the idea of "being"*) οὐχ ὅτι ἡμεῖς πολλὰ καὶ ἄρτι ἡραγκάσμεθα ὑπὸ συνθηelas καὶ ἀνεπιστημοσύνης χρῆσθαι αὐτῷ. Gorg. 450 E. ἀλλ' οὐ τοι τοῦτον γε οὐδεμίαν οἶμαι σε βούλεσθαι ῥητορικὴν καλεῖν, οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες. Lys. 220 A. in the protasis, οὐχ ὅτι πολλὰκις λέγομεν, ὡς περὶ πολλοῦ ποιούμεθα χρυσίον καὶ ἀργύριον· ἀλλὰ μὴ

οὐδὲν τι μᾶλλον οὕτω τό γε ἀληθές ἐστι.—ἐπιεικέστερα, “fairer, more reasonable.” In Plato, ἐπιεικῆς is often merely = ἀγαθός, cf. 847 A, 348 E. and the note on 349 D.

Ε. διαλῶσαι τὴν συνουσίαν] Comp. Lys. 223 B. ἡττηθέντες οὖν αὐτῶν διελύσαμεν τὴν συνουσίαν. Hipp. Maj. 286 D. ἀπιῶν οὖν ἐκ τῆς συνουσίας ἐμαυτῷ ὠργιζόμεν. In these places συνουσία is not the conversation, but the meeting itself, the *conversazione*: and so when it is used in the plural, as above 335 B, ἐν ταῖς συνουσίαις Ar. Thesm. 21. αἱ σοφαὶ συνουσίαι.

337 ὁ Πρόδικος, Καλῶς μοι, ἔφη] He is here ridiculing the fondness of Prodicus for minute verbal distinctions: κοινὸς and ἴσος, ἀμφισβητεῖν and ἐρίζειν, εὐδοκιμεῖν and ἐπαινεῖσθαι, εὐφραίνεσθαι and ἡδεσθαι. Comp. below, 340 A. 341 A. 358 A. D. Charm. 163 D. καὶ γὰρ Προδικου μῦθια τινὰ ἀκήκοα περὶ ὀνομάτων διαιροῦντος. Euthyd. 277 E. πρῶτον γὰρ, ὡς φησι Πρόδικος, περὶ ὀνομάτων ὀρθότητος μαθεῖν δεῖ. 305 C. Meno 75 E. Lach. 197 D. Phaedr. 267 B. Crat. 384 B.—κοινὸς μὲν...ἴσους δὲ μὴ] The words are joined by Andoc. in Alcib. p. 29. § 7. Dem. de Cor. p. 227. § 8. Aphob. p. 844. § 1.—μὴ ἴσον δὲ νείμαι κ.τ.λ.] Comp. Gorg. 492 C. μηδὲν πλέον νέμοντες τοῖς φίλοις τοῖς αὐτῶν ἢ τοῖς ἐχθροῖς. Thuc. iii. 48. μήτε οὐκτιμὴν πλέον νείμαντες μὴ' ἐπικείρα. The ellipse is supplied in a verse of Eurip. ap. Plat. Gorg. 484 E. νέμων τὸ πλεῖστον ἡμέρας τούτῳ μέρος.

B. ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μὴ] “to debate, but not to wrangle.”—εὐδοκιμοῖτε καὶ οὐκ ἐπαινεῖσθε] καὶ οὐ, καὶ μὴ are rarely used for ἀλλ' οὐκ, ἀλλὰ δὲ μὴ (*instead of*). Eur. Orest. 543. 544. ζῆλωτὸς ὅστις εὐτύχησεν εἰς τέκνα, | καὶ μὴ 'πισήμους ξυμφορὰς ἐκτῆσατο.

C. ἀπεδέξαντο] “agreed:” the almost invariable sense of this word in Plato, e.g. 324 C. 339 D.—ἡγοῦμαι ἐγὼ ἡμᾶς] ἡμᾶς for ὑμᾶς is Heindorf's correction, now generally adopted. “Non enim Hippias se a ceteris segregat, ut proxima verba ἡμᾶς οὖν αἰσχροῦν κ.τ.λ. probant.” Kroschel.—φύσει, οὐ νόμῳ] Into the question whether the distinction here insisted on between “nature” and “convention” was really characteristic of the Sophists as a body, the negative of which has been maintained by Mr Grote, I shall not presume to enter critically: I will however set down a few passages, and leave the reader to draw his own conclusions. The present passage is, I think, decisive as regards Hippias: and it is confirmed by Xen. Memor. iv. 4. 14. καὶ ὁ Ἰππίας, Νόμους δ' ἔφη, ὡς Σώκρατες, πῶς ἂν τις ἡγήσαιο σπου-

δαίον πρᾶγμα εἶναι ἢ τὸ πεθεσθαι αὐτοῖς, οὓς γε πολλὰκις αὐτοὶ ὅθι μὲνοι ἀποδοκίμασαντες μετατίθενται. Of Protagoras: Theaet. 172 B. ἄλλ' ἐκεῖ οὐ λέγω, ἐν τοῖς δίκαιοις καὶ ἀδίκοις καὶ ὀσίοις καὶ ἀνοσίοις, ἐθέλουσι ἰσχυρίζεσθαι ὡς οὐκ ἐστι φύσει αὐτῶν οὐδὲν οὐσίαν ἑαυτοῦ ἔχων, ἀλλὰ τὸ κοινῇ δόξαν τοῦτο γίγνεται ἀληθές τότε ὅταν δόξη καὶ δοῶν ἂν δοκῆ χρόνον. καὶ δοῶν γε δὴ μὴ παντάπασιν τὸν Πρωταγόρου λόγον λέγουσιν, ὡδὲ πως τὴν σοφίαν ἔγουσι. Taken in connexion with the above, the following passage must at least include the Sophists, even if others are also intended. Legg. x. 889 E. Θεοῦς, ὦ μακάριε, εἶναι πρῶτόν φασιν οὗτοι τέχνη, οὐ φύσει ἀλλὰ τισι νόμοις, καὶ τούτους ἄλλους ἄλλη, ὅπη ἕκαστοι ἐκάστοις συνωμολόγησαν νομοθετούμενοι· καὶ δὴ καὶ τὰ καλὰ φύσει μὲν ἄλλα εἶναι, νόμῳ δὲ ἕτερα· τῷ δὲ δὴ δίκαια οὐδ' εἶναι τὸ παράπαν φύσει, ἀλλ' ἀμφισβητούντας διατελεῖν ἀλλήλοισ καὶ μετατιθεμένοις αἰεὶ ταῦτα· ἃ δ' ἂν μετάδωται καὶ ὅταν τότε κύρια ἕκαστα εἶναι, γιγνόμενα τέχνη καὶ τοῖς νόμοις, ἀλλ' οὐ δὴ τι φύσει (read, with Dr Thompson, οὐδ' ἦ τι φύσει, comparing 919 D. μηδ' ἦντινα κοινωνίαν). Arist. de Soph. El. c. 12. ὥσπερ δ' Καλλικλῆς ἐν τῷ Γοργίᾳ γέγραπται λέγων, καὶ οἱ ἀρχαῖοι δὲ πάντες ζῶντα συμβαίνειν... ἐναντία γὰρ εἶναι φύσιν καὶ νόμον, καὶ τὴν δικαιοσύνην κατὰ νόμον μὲν εἶναι καλόν, κατὰ φύσιν δ' οὐ καλόν... ἦν δὲ τὸ μὲν κατὰ φύσιν αὐτοῖς τὸ ἀληθές, τὸ δὲ κατὰ νόμον τὸ τοῖς πολλοῖς δοκούν.—τὸ γὰρ ὅμοιον τῷ ὁμοίῳ] Sympos. 195 B. ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὅμοιον ὁμοίῳ αἰεὶ πελάζει. Gorg. 510 B. Lys. 214 B. Legg. vi. 773 B. Comp. Phaedr. 240 C. ἤλικα γὰρ καὶ ὁ παλαιὸς λόγος τέρπειν τὸν ἤλικα. Hom. Od. xvii. 218. αἰεὶ τοι τὸν ὅμοιον ἔγει θεὸς ὡς τὸν ὅμοιον.

XXIV. D. ὁ δὲ νόμος τύραννος ὢν] The allusion is to a fragment of Pindar preserved in Gorg. 484 B. (Fragm. incert. 169 [161] Bergk.) Νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων· οὗτος... ἀγει δικαίων τὸ βιαιότατον ὑπερτάτῃ χειρὶ. Legg. iii. 690 C. iv. 714 E.—πολλὰ...βιάζεται] So with the accusative, Dem. Lept. p. 501, § 161, μηδὲν οὐδ' φιλονείκει, Δεκτίνη, μηδὲ βιάζου τοιοῦτον· and passively, Soph. Ant. 66, ὡς βιάζομαι τάδε.—κατ' αὐτὸ τοῦτο] “in this very character,” as σοφώτατοι.—τῆς Ἑλλάδος...τὸ πρυτανεῖον τῆς σοφίας] So Athens was called by Pythias, ap. Athen. v. 187 D. ἐστὶν καὶ πρυτανεῖον τῆς Ἑλλάδος.—ἀποφάνασθαι] ἀποφαίνειν in Plato is “to prove,” ἀποφαινεσθαι “to express an opinion.”

E. συμβῆναι...μέσον] συμβῆναι ἡμᾶς εἰς τὸ μέσον are to be joined “to meet one another halfway:” and the words ὥσπερ ὑπὸ διατ. συμβιβ. are equivalent to ὑφ' ἡμ. ὥσπερ ὑπὸ διατ. συμβιβ. Comp. Rep. viii. 515 E. ὡς πρὸς παιδάς ἡμᾶς παιζούσας, i. e. πρὸς

ἡμᾶς ὡς πρὸς πᾶσας παιζούσας. Tim. 27 B. εἰσαγαγόντα αὐτοὺς ὡς εἰς δικαστὰς ἡμᾶς. Ibid. 79 A. βεῖν ὡσπερ δ' αἰλώνοιο τοῦ σώματος τὰ τῶν φλεβῶν κοίει βέματα.

338 κατὰ βραχύ] Comp. on 329 B.—πάντα κάλων ἐκτειναντα] “stretching every rope,” i. e. “straining every nerve:” a proverbial expression, in which ἐφίεμαι, ἐξίεμαι, κωεῖν are also used. Comp. Eur. Med. 278. ἐχθροὶ γὰρ ἐξιάσι πάντα δὴ κάλων. Ar. Eq. 756.—οὐρία ἐφέετα] sc. ἐαυτόν, like συγκαθεῖναι, above 336 A.—εἰς τὸ πέλαγος τῶν λόγων] Comp. Parm. 137 A. πῶς δὴ τηλικόνδε θῆτα διαρεῖσαι τοιοῦτόν τε καὶ τοσοῦτον πέλαγος λόγων; Rep. v. 453 D. οὐκ οὖν καὶ ἡμῖν νευστέον καὶ πειρατέον σῶζεσθαι ἐκ τοῦ λόγου.—ἀποκρύψαντα γῆν] “out of sight of land.” Cf. Thuc. v. 65. ἐπειδὴ ἀναχωροῦντες ἐκεῖνοι τε ἀπέκρυψαν, καὶ σφεῖς ἠσυχάζον... with Arnold's note. Virg. Aen. iii. 291. Phaeacum abscondimus aroes.—μέσσην...τεμεῖν] Comp. Polit. 262 B. διὰ μέσσην δὲ ἀσφαλέστερον ἰέναι τέμνοντας. Epist. viii. 855 D. δίκαιον ἂν ἴσως καὶ σύμφερον γένοιτο ὑμῖν πᾶσι μεσὸν τεμεῖν.—ὡς οὖν ποιήσετε, κ.τ.λ.] Stallbaum explains ὡς ποιήσετε as=ὅπως ποιήσετε, in the imperative sense: for which see on 313 C. He compares ποιήσετε καὶ πείθεσθε with Soph. Ant. 885 sqq. οὐκ ἄξετε...καὶ...ἄφετε. I still adhere to this explanation: the passage referred to by the Zurich editors, Legg. v. 747 E. οἷς δ' γε οὖν ἔχων νομοθέτης ἐπισκεψόμενος, ὡς ἀνθρώπων οὐδ' ἔστι σκοπεῖν τὰ τοιαῦτα, οὕτω περὶ τ' ἂν τιθέναι τοὺς νόμους, is clearly of another kind. If we accent ὡς=οὕτως, with Bekker, πείσεσθε will also be necessary: and see on 326 D.—ἐπιστάτην] Compared with βαβδοῦχον, I think this word must be taken in the same sense as at Legg. xii. 949 A. ἀθλων ἐπιστάτας καὶ βραβέας. Comp. Xen. Lacon. viii. 4. οἱ ἐν τοῖς γυμνακοῖς ἀγῶσιν ἐπιστάται.

B. εἶτε γὰρ χείρων ἔσται] For the construction compare 322 C. ἐρωτᾷ οὖν Ἐρμῆς Δία, τίνα οὖν τρόπον δοίη...πότερον ὡς αὐτῆς χείρων ἐνέμνηται.

C. ἀλλὰ δὴ] *at enim*. “But you will appoint, *you say*, a better man than us.” Comp. Crito 54 A. Rep. ii. 365 D. In this sense Demosthenes frequently uses ἀλλὰ νῆ Δία—ἀδύνατον ὑμῖν ὥστε...ἐλέσθαι] ὥστε is merely pleonastic. Comp. Phaedr. 258 B. ὅταν ἱκανὸς γένηται ῥήτωρ ἢ βασιλεὺς, ὥστε λαβῶν τὴν Λυκούργου ἢ Σόλωνος ἢ Δαρείου δύναμιν ἀθάνατος γενέσθαι. Ibid. 269 D. Gorg. 461 B. Polit. 295 A. Rep. iv. 433 B. and many more. Thuc. viii. 79. δόξαν ὥστε διαναυμαχεῖν.—εἰ δὲ αἰρήσεσθε μὲν...διαφέρει] “But if you appoint one who is not superior, though you maintain he is, this also is an indignity to *Protagoras*, to have



a president set over him like a common man: for so far as *I* am concerned, it makes no difference."

D. ἐμοὶ λόγον ὑποσχετώ] "let him give account to me," by answering my questions in return: so δώσεων λόγον below.

E. πάνυ μὲν οὐκ] Here "not at all:" compare the note on 321 B. κατὰ μικρὸν] Lat. *minutatim*, like κατὰ βραχύ, 329 B. 338 A. Comp. Soph. 217 D. κατὰ μικρὸν ἔπος πρὸς ἔπος ποιῆσθαι τὴν συνουσίαν. Rep. i. 344 A. οὐ κατὰ μικρὸν...ἀλλὰ συλλήβδην. Elsewhere it is *paulatim*, Theaet. 180 E. Rep. iii. 401 C. 407 D. and *pauculum*, Soph. 241 C. Crat. 400 B. Rep. iv. 497 C. So Cic. Acad. ii. 29 (92), *minutatim interrogati*.—περὶ ἐπῶν δευῶν εἶναι] Comp. 326 A. ἐπη here includes verses of all kinds: the ἐπη properly so called. and the μέλη or lyric poetry.

339 καὶ ἐπίστασθαι διελθεῖν] "to explain," as at 314 B.—Σίμωνιδης πρὸς Σκόπῳ] Comp. Theocr. xvi. 36 sqq. and see the curious story of the death of Scopas, and Simonides' providential escape in Cic. de Orat. ii. 86 (352, 353). I have followed the Zurich editors in printing the entire fragment, as restored by Hermann and others, at the end of the dialogue.

B. τετράγωνον] "perfect as a square." Arist. Rhet. iii. 11. 2. τὸν ἀγαθὸν ἀνδρα φάσαι εἶναι τετράγωνον μεταφορὰ: ἄμφω γὰρ τέλεια. Eth. Nic. i. 10. 11. ἀεὶ γὰρ ἢ μάλιστα πάντων πράξει καὶ θεωρήσει τὰ κατ' ἀρετὴν καὶ τὰς τύχας ὁσοὶ κάλλιστα καὶ πάντῃ πάντως ἐμμελῶς ὃ γ' ἀληθῶς ἀγαθὸς καὶ τετράγωνος ἀνευ ψόγου. Like Horace's "in se ipso totus teres atque rotundus" (Sat. ii. 7, 86), the word refers to the αὐτάρκεια or independence of the wise man, proof against all assaults from without. In this sense the word is adopted by Dante, Parad. xvii. 24, Ben *tetragono ai colpi di ventura*.—πάνυ μοι τυγχάνει μεμεληκός] "I happen to have paid great attention to the poem." The perf. μεμέλκε is omitted in Liddell and Scott; it occurs Crat. 428 B. Meno 81 A.—ἐφην ἐγώ, καλῶς τε καὶ ὀρθῶς] καλῶς was restored by Bekker on conjecture: the common reading is ἐφην ἐγωγε, καὶ ὀρθῶς, and the two best MSS. give τε for γε.

C. προῖοντος τοῦ ἕσματος λέγει σου] On referring to the restored fragment it will be seen that five lines have been omitted: the words Οὐδέ μοι...ἐμμενα are antistrophic to those above, "Ἄνδρ' ἀγαθὸν...τετυγμένον.—Οὐδέ μοι...εἰρημένον] *Neque recte et convenienter quamvis a viro sapiente dictum iudicatur a me Pittaci illud etc. Judicandi hac potestate verbum νέμειν imprimis frequentat*

Sophocles. Oed. Col. 879. τάδ' ἄρ' οὐκέτι νεμῶ πάλιν. El. 150. σέ, σ' ἔγωγε νέμω θεόν. Aj. 1831. φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω. Trach. 483. ἡμαρτον, εἰ τι τῆρδ' ἀμαρτίαν νέμεις." Heindorf. Compare Arist. Eth. Nic. iv. 3. 21. ἀνευ γὰρ ἀρετῆς οὐ βῆδιον φέρειν ἐμμελῶς τὰ εὐτυχήματα.

D. ὀλιγον δέ...προελθῶν] i. e. ὀλιγον δὲ προσελθὼν εἰς τὸ πρόσθεν τοῦ ποιήματος.—σὸ φησιν...λέγοντος] "he declares he cannot agree with him when he says the same thing as himself." εὐαντῶ refers to Simonides throughout.—τὸ πρότερον is used adverbially; otherwise τὸ ὑσπερον would also have been required.—θόρυβον is here applause: so ἀνεθορύβησαν, 384 C.

E. ἐσκοτώθην καὶ ἰλιγγίασα] "I was blinded and turned giddy." Comp. Gorg. 486 B. ἀλλ' ἰλιγγιώσης ἂν καὶ χαρμῶ οὐκ ἔχων ὅ τι εἴποις. Ibid. 527. A. Lys. 216 C. ἀλλὰ τῶ ὄντι αὐτὸς ἰλιγγιώσῃ ὑπὸ τῆς τοῦ λόγου ἀπορίας.—ὣς γε πρὸς σέ εἰρήσθαι τάληθῃ] Comp. 309 A. ὣς γ' ἐν ἡμῖν αὐτοῖς εἰρήσθαι.—ἴνα μοι χρόνος ἐγγένηται] All the recent editors have adopted this reading for ἐγγένηται, though on slight MS. authority: the phrase occurs Phaedo 86 E. Sympos. 184 A, whereas χρόνος ἐγγίγνεται is never found.—σὸς μέντοι Σιμωνίδης πολίτης] "surely Simonides is your countryman." Cf. 809 A. 330 D.—δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ] "I have made up my mind to summon you to his aid." In this sense δοκῶ μοι is generally followed by a future, as in Crat. 391 A. δοκῶ μοι ὁδε ἂν μᾶλλον πεισθήσθεσθαι σοι. Ar. Plut. 1186. αὐτὸς μοι δοκῶ... ἐνθάδ' αὐτοῦ καταμενεῖν, but sometimes, as here, by the present. Phaedr. 240 E. ἐγὼ μὲν μοι δοκῶ κατακεῖσθαι (where however Dr Thompson retains the old reading κατακεῖσθαι). So with the aorist, Euthyd. 288 C. ἐγὼ οὖν μοι δοκῶ καὶ αὐτὸς πάλιν ὑφηγήσασθαι. Xen. Memor. ii. 7. 11. νῦν δέ μοι δοκῶ εἰς ἔργων ἀφορμῆν αὐτὸ ποιῆσαι. Of course παρακαλεῖν might be taken as a future: but I agree with Sauppe in thinking the present more suitable. The word is repeated immediately afterwards, where it can only be a present.

340 σχῶμεν] ... ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἀνακτος | ἐκέρσει. Il. xxi. 308 sqq. whence the expression τὸν Σιμωνίδην ἐκέρσει. For instances of πορθεῖν as applied to persons, Heindorf refers to Eur. Phoen. 565. Soph. Aj. 896. Trach. 1104. Comp. Soph. Oed. Tyr. 1456. μήτε μ' ἂν νόσον | μήτ' ἄλλο πέρσαι μηδέν. Aj. 1198. κείνος γὰρ ἔπερσεν ἀνθρώπους. Eur. Hero. Fur. 700. πέρσαι δέματα θηρῶν. Pind. Pyth. ix. 141. ἐπραθε φασγάνου ἀκμῆ. We may here translate it "demolish."—τῆς σῆς μουσικῆς] here simply "accom-

plishment." μουσική in its widest sense included all mental culture: comp. on 312 B. Phaedo 61 A. ὡς φιλοσοφίας μὲν οὐσης μεγίστης μουσικῆς. Crat. 406 A. τὰς δὲ Μούσας καὶ ὅλως τὴν μουσικὴν ἀπὸ τοῦ μῦσθαι, ὡς εἴκε, καὶ τῆς ζητήσεως τε καὶ φιλοσοφίας τὸ ὄνομα τοῦτο ἐπιωρύμασε.

B. ταῦτόν σοι δοκεῖ εἶπαι τὸ γενέσθαι καὶ τὸ εἶναι;] It is scarcely necessary to remark that the distinction between "being" and "becoming" lay at the root of all ancient, as well as modern, metaphysical systems; the form it assumed with some of them may be seen in the Theaetetus; especially 152 D. ἐκ δὲ δὴ φορᾶς τε καὶ κινήσεως καὶ κρᾶσεως πρὸς ἄλλα γίγνεται πάντα, ἃ δὴ φάμεν εἶναι, οὐκ ὀρθῶς προσαγορεύοντες ἔστι μὲν γὰρ οὐδέποτε οὐδέν, αἶ δὲ γίγνεται. καὶ περὶ τούτου πάντες ἐξῆς οἱ σοφοὶ πλὴν Παρμενίδου ξυμπεφέροσθαι, (let us suppose that they agree.), Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, καὶ τῶν ποιητῶν οἱ ἄλλοι κ.τ.λ. These philosophers are called οἱ ῥέοντες, 181 A.

D. καθ' Ἡσίοδον] Op. et D. 287 sqq. τὴν μέντοι κακότητα καὶ Ἰαδὸν ἔστιν εἶσθαι | ῥηϊδίως λείη μὲν ὀδὸς, μάλα δ' ἐγγύθι ταίει. | τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπαύουθεν ἔθικαν | ἀθάνατοι· μακρὸς δὲ καὶ θρῖος ὀμιος ἐπ' αὐτήν, | καὶ τρηχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκραν ἱεῖρα, | ῥηϊδίη δ' ἤπειτα πέλει, χαλεπή περ ἑούσα. Pláto likewise quotes the lines, Rep. ii. 364 C. Legg. iv. 718 E. and alludes to them, Phaedr. 272 C.—ἐκτῆσθαι] This word forms no part of the quotation. The forms κεκτῆσθαι and ἐκτῆσθαι both occur in Pláto, but the latter I believe in no other Attic writer: in Theaet. 198 D. we have ἡ μὲν πρὶν ἐκτῆσθαι τοῦ κεκτῆσθαι ἔνεκα. 199 A. δ μὲν τις ἐκτῆται μὴ κεκτῆσθαι ἀδωατόν. φάμεν εἶναι... where the use of both forms may apparently be traced to the usual love of variety.

XXVII. E. εἰμὶ τις γελοῖος λατρός· ἰώματος]. A similar construction occurs Phileb. 23 D. εἰμὶ δ', ὡς εἴκεν, ἐγὼ γελοῖός τις ἱκανῶς κατ' εἰδὴ διιστάς. Theag. 122 C. μὴ... αἰσθώμεθα γελοίοι ὄντες... μηδὲν τῶν αὐτῶν ἡγοῦμενοι. There is perhaps an allusion to a line preserved by Plutarch, τὸ φάρμακόν σου τὴν νόσον μείζω ποιᾷ. The force of τις is here intensive, "very ridiculous:" as at 342 E. φαῖλον τινά, "quite ordinary." For an instance of this, less obvious because τις is separated from the adjective, compare Soph. Ant. 951. ἀλλ' ἃ μοιρίδια τις δύνασις δεινά· "the power of fate is very terrible."—εἰ οὗτω φαῖλόν τι φησιν εἶναι] Comp. on 312 C. 318 B. Apol. 25 B. πολλὴ γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν μόνος αὐτοὺς διαφθέρω, οἱ δὲ ἄλλοι ὠφελοῦσιν. There is here a peculiar emphasis in the indicative: "if he really does

say that virtue is so easy a thing to possess."—ἦτοι ἀπὸ Σιμωνίδου] He is ridiculing Protagoras, who had named the Epic poets and Simonides as the earliest Sophists, p. 316 D. It is said, too, that Protagoras prided himself on his knowledge of the poems of Simonides, and even lectured on them for hire.

341 οὐχ ὥσπερ ἐγὼ ἔμπειρος] *sc. εἰμὶ* the words ὥσπερ ἐγὼ are not, as Stephens thought, parenthetical. Comp. Gorg. 522 A. *πεινῆν καὶ διψῆν ἀναγκάζων, οὐχ ὥσπερ ἐγὼ πολλὰ καὶ ἠδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς*. Sympos. 179 E. *καὶ ἐποίησαν τὸν θάνατον αὐτοῦ ὑπὸ γυναικῶν γενέσθαι, οὐχ ὥσπερ Ἀχιλλεῖα τὸν τῆς Θέτιδος υἱὸν ἐτίμησαν*. Ibid. 189 C. Ep. vii. 333 A. Eur. Bacch. 928. *ἀλλ' ἐξ ἔδρας σοὶ πλόκαμος ἐξέστηχ' ὅδε, | οὐχ ὡς ἐγὼ νῦν ὑπὸ μίτρῃ καθήρμισα*. Ar. Eq. 783. *ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως, | οὐχ ὥσπερ ἐγὼ βαψάμενός σοι τουτὶ φέρω*.—*διὰ τὸ μαθητῆς εἶναι Προδίκου*] Socrates several times makes this assertion, but it was probably no more than a joke; comp. Crat. 384 B. *νῦν δὲ οὐκ ἀκήκοα (τὴν πενηκοντὰδραχμον ἐπίδειξιν) ἀλλὰ τὴν δραχμιαίαν*. Meno 96 D. Charm. 163 D. Hipp. Maj. 282 C.—*μαθάνειν*, "to understand." See on 319 A.—*περὶ τοῦ δεινοῦ*] "about the word δεινός." Comp. Alcib. ii. 147 D. *παράγωμ τὸ κακῶς ἀντὶ τοῦ κακοῦ i.e. ἀντὶ τοῦ κακόν*, (Buttm. ad loc.) Dem. Timocr. p. 726. § 94. *γρόψας ἀντὶ μὲν τοῦ τιμήματος τὸ ἀργόριον, ἀντὶ δὲ τοῦ τὸ γιγνόμενον, δ' ὠφλεν*, both cited by Dobree on Dem. Fals. Leg. p. 391. § 176.—*σοφὸς καὶ δεινός*] These words are often joined, e.g. Herod. v. 23. Ar. Ran. 968. Eccl. 245. by Plato especially with reference to the Sophists, as here and at Theaet. 154 D. 173 B. and then with some degree of irony. They are opposed however, Phaedr. 245 C. *ἡ δὲ δὴ ἀπόδειξις ἔσται δεινοῖς μὲν ἀπιστος, σοφοῖς δὲ πιστή*. Theaet. 164 C. Compare also Theaet. 177 A. *δεινοὶ καὶ πανούργοι*, with Menex. 246 E. *πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἀλλης ἀρετῆς πανουργία οὐ σοφία φαίνεται*.

B. *εἰ οὐκ αἰσχύνομαι*] See above on 324 E. In reference to this passage Hermann remarks, on Eur. Med. 87. "Obiter adjicimus, etiam ubi *ei an* significat, recte sequi οὐ si nulla est negationis ad affirmationem oppositio: aliter enim *μη* dicendum." Comp. 351 E.—*δεινοῦ πλοῦτου*] Genitives of wonder or admiration (Jelf, § 495) almost always take the article if no interjection is expressed: e.g. Ar. Ach. 87. *καὶ τίς εἶδε πῶποτε | βοῦς κριβαντίας; τῶν ἀλαζωνεμάτων*. On the other hand, Theocr. xv. 75. *χρηστῶ κῶκτῆρμονος ἀνδρός*.—*ἴσως οὖν*] "So perhaps." *οὖν* as a resumptive particle is sometimes introduced after a parenthesis without regard

to the form of the sentence; thus here after *ὥσπερ περὶ τοῦ δεινοῦ* we should have expected *οὕτως*. See other instances in *Sympos.* 201 D. *Lys.* 223 B. *Euthyd.* 285 B.—*τὴν Σιμωνίδου φωνὴν τοῦτον ἐρωτᾶν*] “to ask him about the *dialect* of Simonides.” *Comp.* below 346 D. *Phaedo* 62 A. *καὶ ὁ Κέβης...Ἰττω Ζεὺς, ἐφη, τῆ αὐτοῦ φωνῆ εἰπών.*—*τί ἔλεγεν*, “what did he mean by,” as at 319 A.

C. *ὥσπερ ἂν εἰ ἤκουεν*] i.e. *ὥσπερ ἂν ἐμέμφοτο, εἰ ἤκουεν*. Compare the note on *κάν εἰ*, 328 A.—*ἄτε Λέσβιος ὢν καὶ ἐν φωνῇ βαρβάρῳ τετραμμένος*] This can only be intended to ridicule the conceit of Prodicus, in denouncing as barbarous a dialect not far removed from his own.

D. *καὶ σοῦ δοκεῖν ἀποπειράσθαι*] *οἶμαι* having preceded, *δοκεῖν* is not necessary to the sense: but the pleonasm “I think he seems,” and the like, is not unfrequent. *Comp.* *Phaedo* 60 C. *ὥσπερ οὖν καὶ αὐτῷ μοι ξοικεῖν, ἐπειδὴ ὑπὸ τοῦ θεσμοῦ ἦν ἐν τῷ σκέπει τὸ ἀλγεῖνόν, ἤκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἦδύ.* *Phileb.* 32 C. *ἐν γὰρ τούτοις οἶμαι, κατὰ γε τῆν ἐμὴν δόξαν, εὐδικριέσι τε ἐκατέρους γιγνομένοις, ὡς δοκεῖ...Laoh.* 192 C. *τούτων τούτων ἔμοιγε φαίνεται, ὅτι οὐ πᾶσά γε, ὡς ἐγὼ μοι, καρτερὰ ἀνδρῶν σοι φαίνεται.* So in *Soph.* 225 D. *δοκῶ* is followed by *κατὰ γνώμην τῆν ἐμὴν*.

E. *εὐθύς τὸ μετὰ τοῦτο ῥήμα*] “his very next remark.” So 348 C. *εὐθύς τὸ πρῶτον τοῦ ἄσματος.* *Theaet.* 171 D. *τὰ δοκούντα δεῖ = τὰ δεῖ δοκούντα.* *Phaedo* 88 B. *δεῖ τὸν μέλλοντα ἀποθανεῖσθαι.—τοῦτο γέρας ἀπένευμε*] “assigned this as an attribute.” *γέρας* is the predicate, otherwise the article would be required. *Comp.* *Apol.* 18 A. *δικαστοῦ μὲν γὰρ αὐτῆ ἀρετῆ.* *Phileb.* 16 C. *ταύτην φύσιν παρέθεσαν.* *Jelf*, § 453. *Obs.* On the other hand, below 344 C. *ἀλλὰ θεὸς ἂν μόνος τοῦτο ἔχει τὸ γέρας.—ἀκόλαστον...καὶ οὐδαμῶς Κείων*] The inhabitants of Ceos bore an excellent character for strict public and private morality. *Comp.* *Legg.* i. 638 B. *Ar. Ran.* 970. *πέπτωκεν ἔξω τῶν κακῶν, οὐ Χίος, ἀλλὰ Κείος...the Chians being at the opposite extremity of the moral scale.*

342 *ὅπως ἔχω, ὃ σὺ λέγεις τοῦτο, περὶ ἐπῶν*] “*quomodo me habeam περὶ ἐπῶν, ut tu istuc appellas.* Respicit ad verba Protagorae, p. 338 E. *ἡγοῦμαι...ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι.* Stallbaum. Compare above on 321 C.—*πλείστη τῶν Ἑλλήνων...πλείστοι γῆς*] “Most abundant in Greece.”...“most numerous in the world.” The expressions are parallel.

XXVIII. B. *ὥσπερ οὖς Πρωταγόρας ἔλεγε τοὺς σοφιστὰς*] i.e. *ὥσπερ οἱ σοφιστὰι (ἐξαρνοῦνται καὶ σχηματίζονται ἀμαθεῖς εἶναι), οὖς Πρωταγόρας ἔλεγε*: by a frequent attraction. *Comp.* *Crito* 48 C.

ἀς δὲ σὺ λέγεις τὰς σκέψεις περὶ τε χρημάτων ἀναλώσεως κ.τ.λ. Οἰατ. 417 C. ὠφέλιμον δέ, ξηκικὸν τοῦτομα, ᾧ καὶ Ὅμηρος πολλαχοῦ κέχρηται, τῷ ὀφέλλειν. Rep. ix. 579 C. ὅς ἄν κακὸς ἐν ἐναντῷ πολιτευόμενος, ὃν νῦν δὴ σὺ ἀβλιώτατον ἔκρας, τὸν τυραννικόν, ὡς μὴ ιδιότης καταβιβῆ— εἰ γνωσθεῖεν ᾧ περιεῖσι] This conjecture of Van Hensde's, for *ἔπει εἰσί*, is universally adopted.—τοὺς ἐν ταῖς πόλεσι λακωνίζοντας] Comp. Ar. Av. 1281. ἐλακωνομένουσαν ἅπαντες ἀνθρώποι τότε, | ἐκόμων, ἐπέων, ἐρρύπων, ἐσωκράτων. Dem. in Conon. p. 1267. § 47. σὶ ἐσκυθρωπάκασι καὶ λακωνίζεν φασὶ καὶ τρίβωνας ἔχουσι καὶ ἀπλὰς ὑποδέδονται.—ὄπτα τε κατὰγνυται] “get their ears battered” in boxing. Comp. Gorg. 515 E. τῶν τὰ ὄπτα κατεαγόντων ἀκούεις ταυτα, i. e. τῶν λακωνιζόντων. Theocr. xii. 45. σκληραῖσι τεθλαγμένους οὐατα πυγμαῖς. Ar. Fr. 72. Ὀτοκράζην τὸν συντετραμμένον τὸ ὄς.

C. ἰμάντας περιεϊλίττονται] “twist the straps of the caestus round their arms.—βραχέας ἀναβολὰς] Comp. Arist. Eth. Nic. iv. 7. 15. καὶ ἐνίοτε ἀλαζονεῖα φαίνεται, οἷον ἡ τῶν Λακωνῶν ἐσθῆς καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἑλλειψίς ἀλαζονικόν. Xen. Lacon. ii. 4. ἐπὶ ἱματίῳ δὲ ἔτους προσεθίξασθαι.—ὡς δὴ τοῦτους κρατοῦντας... τοὺς Λακεδαιμονίους] Here the use of *κρατοῦντας* resembles the accusative absolute: ὡς supplying the notion of *ἡγούμενοι*, *νομίζοντες*, &c. Comp. Phaedo 109 D. καὶ τὸν ἀέρα οὐρανὸν καλεῖν, ὡς διὰ τοῦτου οὐρανοῦ ἔστος τὰ ἀστρα χωροῦντα. Rep. iv. 426 C. προαγορεύουσι τοῖς πολιταῖς τὴν μὲν κατάστασιν τῆς πόλεως ἄληθην μὴ κινεῖν, ὡς ἀποθανουμένους ὅς ἄν τοῦτο ᾄρῃ. Xen. Memor. i. 3. 2. εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδοναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότες; and see Jelf, § 703. c. δὴ is ironical, “as if forsooth.”—ἀνέθρη] “without restraint.” Elsewhere, Gorg. 494 E. Hipp. Min. 368 A. Legg. xi. 919 D. it rather means “outright,” “without qualification.”—*ξενηλασίας ποιούμενοι*] Comp. Legg. xii. 950 A. τὸ δ' αὖ μήτε ἄλλους δέχεσθαι μήτε αὐτοὺς ἄλλοσε ἀποδημεῖν ἅμα μὲν οὐκ ἐγχωρεῖ τὸ γε παράπαν, ἔτι δὲ ἀγριον καὶ ἀπρηές φαίνουτ' ἄν τοῖς ἄλλοις ἀνθρώποις, ὀνόμασί τε χαλεποῖς ταῖσι λεγομένοις ξενηλασίας χρωμένους καὶ τρόποις αὐθαρδέσι καὶ χαλεποῖς, ὡς δοκοῖεν ἄν. For the nature of these *ξενηλασίας* see Arnold on Thuc. i. 144. ii. 39. Xen. Lacon. xiv. 4. Arist. Pol. ii. 9. Plutarch Lycourg. p. 56 C.—οὐδένα ἐῷσι... ἐξείναι] Thuc. i. 70. καὶ μὴν καὶ ἄσχοι πρὸς ὑμᾶς καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους, ὁῶνται γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἄν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἐτοίμα ἄν βλάψαι.

D. ἄλλα καὶ γυναῖκες] There is a collection of *Λακωνῶν ἀποφθέγματα* bearing the name of Plutarch. See a specimen in Cio. Tusc. i. 42 (102).—εἰ γὰρ ἐθέλει τις, κ.τ.λ.] “For if any one

chooses to converse with the most ordinary Lacedæmonian, during the greater part of the conversation he will find him quite an ordinary person to all appearance; but afterwards, at whatever point in the argument he gets the opportunity, he suddenly interposes a striking remark, short and epigrammatic, so that his opponent will seem no better than a child."

E. ἐνέβαλε...συνεστραμμένον] Comp. Theæst. 180 A. ἀλλ' ἔτι τινά τι ἔρη, ὥσπερ ἐκ φαρέτρας ῥηματισκία ἀνιγματοῶδη ἀνασπῶντες ἀποταξέουσι. Sympos. 219 B. ἐγὼ μὲν δὴ ταῦτα ἀκούσας καὶ εἰπὼν, καὶ ἀφ᾽ οὗ ὥσπερ βέλη, τετρῶσθαι αὐτὸν ἔμην. The use of the *corist* as an *instantaneous* future has been already noticed on 310 A.—παιδὸς μηδὲν βελτίω] Comp. Theæst. 177 B. καὶ ἡ ῥητορικὴ ἐκείνη πως ἀπομαραινεται, ὥστε παιδῶν μηδὲν δοκεῖν διαφέρειν. Phædr. 279 A.

343 τούτων ἦν καὶ Θαλῆς·κ.τ.λ:] τούτων, i. e. τῶν πάλαι. The list of the seven sages here given is remarkable for the substitution of Myson ὁ Χηρεὺς for Periander. Very little is known either of this person or of his birth-place. Diog. Laert. i. 106. Μύσων Σπρῶμος, ὡς φησι Σωσικράτης Ἐρμίππου παρατιθέμενος, τὸ γένος Χηρεὺς, ἀπὸ κώμης τινὸς Οἰταϊκῆς ἢ Λακωνικῆς, σὺν τοῖς ἐπτά καταριθμεῖται. Ibid. 108. μέμνηται αὐτοῦ καὶ Πλάτων ἐν τῷ Πρωταγόρᾳ, ἀπὸ Περιάδου θείσ αὐτόν. Of the two localities named, the present passage clearly favours the first, Mount Oeta: otherwise Myson would have been joined with Chilo, as a Spartan.

B. οὔτοι καὶ κοινῇ ξυνελθόντες] There is a good deal of uncertainty among the ancient authorities as to the ownership of the various sayings. The fact as here stated is recorded by Pausanias, x. 26, and with some variation by Plutarch, de Garrul. p. 511 A. Καὶ τῷ ἱερῷ τοῦ Πυθίου Ἀπόλλωνος οὐ τῆν Ἰλιάδα καὶ τῆν Ὀδύσσειαν οὐδὲ τοὺς Πυθίων παιάνας ἐπέγραψαν οἱ Ἀμφικτύονες, ἀλλὰ τὸ Γνώθι σαυτὸν καὶ τὸ Μηδὲν ἄγαν καὶ τὸ Ἐγγύα, πάρα δ' ἄτα. Cf. Plat. Charm. 164 D. sqq. Cicero Legg. i. 22 (58). Tusc. i. 22 (52). De Fin. iii. 22 (73).—ἃ δὴ πάντες ἕμνοῦσι] "which you know (δὴ) are in every one's mouth." Comp. 317 A. ταῦτα ἕμνοῦσι.—Τοῦ δὴ ἕνεκα ταῦτα λέγω;] This expression is abundantly illustrated by Heindorf and Stallbaum on Gorg. 453 C.—τῶν παλαιῶν τῆς φιλοσοφίας] For τῆς τῶν παλ. φιλοσ., τῶν παλαιῶν being emphatic. ἰδίᾳ περιεφέρετο, "was privately circulated." With this sense of the word comp. that of *περιφορητός*, "notorious," in Anacr. Fragm. 19. Bergk.

C. εἰ καθέλοι τοῦτο τὸ ῥῆμα] "if he were to destroy the autho-

rity of this saying:" as in the fragment of Simonides below, *ὄν ἄν ἀμήχανος συμφορὰ καθέλη*.—*εἰς τοῦτο οὖν τὸ ῥῆμα... πεποιήκειν*] "It was against this dictum, then, and with this view (his own ambition, *ὅπως αὐτὸς εὐδοκμήσει*) in plotting against it to rob it of its currency, that he composed the whole poem." Comp. Sympos. 203 B. *ἢ οὖν Πενία ἐπιβουλεύουσα διὰ τῆρ αὐτῆς ἀπορίαν παιδίων ποιήσασθαι ἐκ τοῦ Πόρου*. Xen. Anab. v. 6. 29. *ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς*. In the text we have *τοῦτω* (which Ast would omit) as well as the infinitive, both dependent on *ἐπιβουλεύω*.

XXIX. D. *ἔπειτα ἐπέβαλε τὸ μὲν*] The poem begins "Ἄνδρ' ἀγαθὸν μὲν δλαθέως γενέσθαι χαλεπὸν.—οὐδὲ πρὸς ἕνα λόγον]" "nothing at all to the point:" stronger than *πρὸς οὐδένα λόγον*. Comp. 344 A. 351 E. *πρὸς λόγον*. Phileb. 42 E. *οὐδὲν πρὸς λόγον*. Ibid. 18 D. *τί πρὸς ἑκὸς αὐ ταῦτ' ἐστι;*—*Οὐκ, ἀλλὰ γενέσθαι μὲν κ.τ.λ.*] "No, not to *be* good, but to *become* a good man is hard, Pittacus, in very truth: he does not say *truly good*, it is not to this that he applies the word *truly*, as if in fact there were certain things some of which were truly good, and others good no doubt, but not truly good."

E. *ἀλλ' ὑπερβατὸν...τὸ τοῦ Πιττακοῦ*] "one must imagine the word *δλαθέως* transposed in the poem, and understand the saying of Pittacus in some such sense as 'the following.'" Hence the grammatical figure *ὑπέρβατον*, Quintilian's *verbi transgressio*, VIII. 6. 62.—"Verbum *ὑπεικεῖν* significat ita interpretari ut de tuo aliquid subjicias, sive loquendo sive cogitando." V. Reisk. Ind. Demosth." Heindorf.—*ὡσπερ ἂν εἰ θέλημεν*] i.e. *ὡσπερ ἂν ὑπέποιμεν, εἰ θέλημεν*. See on 328 A....*εἰπόντα...τὸν δὲ ἀποκρινόμενον*] i.e. *τὸν μὲν εἰπόντα, τὸν δὲ ἀποκρ.*

344 *φαίνεται πρὸς λόγον*] The MSS. read *τὸ πρὸς λόγον*, corrected by Heindorf.—*καὶ τὰ ἐπιόντα πάντα*] See below 345 C. *καὶ τὰ ἐπιόντα γε τοῦ ἄσματος ἐτι μᾶλλον δηλοῦσιν*.

B. *τὸν τύπον...καὶ τῆρ βούλησιν*] "Let us describe its general outline and intention." *τύπος* is used like the Lat. *adumbratio*: comp. Rep. III. 414 A. *ὡς ἐν τύπῳ, μὴ δὲ ἀκριβείας, εἰρηθεῖαι*. Arist. Eth. Nic. I. 11, 2. *καθ' ὅλου δὲ καὶ τύπῳ λεχθέν τάχ' ἂν ἴσως ἔχοι*.—*παντὸς μᾶλλον, προσις*, "most assuredly:" a frequent phrase in Plato. *παντὸς μᾶλλον οὐ*.... "certainly not." Phaedr. 228 D.—*ὡς ἂν εἰ λέγοι λόγον*] "as if he were maintaining an argument."

XXX. C. *ἄνθρωπος δὲ οὐκ ἐστι, κ.τ.λ.*] "But for man, he cannot



possibly be other than evil, whom helpless misfortune prostrates." *μη οὐ* is used wherever in Latin we might translate by *non potest quin*. Comp. Jelf, §. 750. Below on 352 D.—*οὐ τὸν κείμενόν τις ἀν καταβῆλοι, ἀλλὰ τὸν μὲν ἐστῶτα...*] The language of the wrestling-schools. "One cannot be said to 'throw' a man when he is down, but when he is on his legs one may." Comp. Hipp. Min. 374 A. *αἰσχίον ἐν πάλῃ τὸ πίπτειν ἢ τὸ καταβάλλειν*. Rep. v. 451 A. *κέσσομαι περὶ ἃ ἤκιστα δεῖ σφάλλεσθαι*. Aesch. Eum. 590. *οὐ κειμένῳ πῶ τόνδε κομπάζεις λόγον*.

D. *ἀμήχανον ἀν θείῃ*] Stallbaum cites Athen. xi. 501: G. *τὸ παύσαι θεῖναι πρὸς τῶν ἀρχαίων ἐλέγετο.—ταῦτά ταῦτα*. See on 318 A.—*παρ' ἄλλου ποιητοῦ*] Xen. Memor. i. 2. 20. *μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων, Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλᾶ διδάξασθαι ἦν δὲ κακοῖσι | συμμίσγησθαι, ἀπολεῖς καὶ τὸν ἐόντα νόον καὶ ὃ λέγων, Ἀὐτὰρ ἀνὴρ ἀγαθὸς κ.τ.λ.* The first quotation is taken from Theognis: it is clear therefore that the second is not, but from an uncertain "poeta Gnomicus."—*οὐκ ἐγχευρεῖ γενέσθαι*] sc. *κακῶ*, as at Meno 89 A. *εἰ φύσει οἱ ἀγαθοὶ γίγνεται, sc. ἀγαθοί*.

E. *τὸ δ' ἐστὶ γενέσθαι μὲν... ὀδύνατον*] "whereas in fact to become good is hard no doubt, yet possible; but to be so is impossible." *τὸ δὲ* = *quum reuera*, as often in Plato, Apol. 23 A. *οἴοντα γὰρ με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἄλλων ἐξέλεγξω τὸ δὲ κινδυνεύει, ὧ ἄνδρες, τῷ ὄντι ὃ θεὸς σοφὸς εἶναι*. Theaet. 157 B. 188 A. 207 B. Soph. 244 A. Rep. i. 340 C. Legg. vii. 808 C. Sympos. 198 D. Hermann and Sauppe have enclosed *ἐσθλόν* in brackets: rightly, I think; for besides the harshness involved in its present collocation, it weakens the force of the opposition between *γενέσθαι* and *ἐμμεναι*.—*κακὸς δ' εἰ κακῶς*] sc. *ἐπραξε*, as if *εἰ μὲν γὰρ ἐπραξε* had preceded: *μὲν* does not belong to the poem, as the antistrophe shews. Comp. Rep. ii. 370 B. *πύτερον κάλλιον πράττει ἀν τις πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μίαν εἴς, sc. ἐργάζηται*.

345 *οὗτος γὰρ... κακὸς γένοιτο*] sc. *κακῶς πράξας*, or *εἰ κακῶς ἐπραξε*. A good physician can become a bad one by faring ill: but no amount of ill luck can make us unprofessional people physicians at all—therefore it cannot make us bad physicians.

B. *κακῇ πράξει, ἐπιστήμης στερηθῆναι*] See below on the words *οὐδένα ἀνθρώπων ἐκόντα ἐξαμαρτάνειν*, 345 D.—*τοῦτο τοῦ ἔσματος πρὸς τοῦτο τείνει, ὅτι κ.τ.λ.*] "this part of the poem tends to prove that" &c.

C. ἐπὶ πλείστον δὲ καὶ ἄριστοι, κ.τ.λ.] In the restored poem this line stands thus: τοῦπιπλείστον ἄριστοι, τοῖς κε θεοὶ φιλῶσιν.—Τοῦνεκεν οὐ ποτ' ἐγὼ...ἀπαγγελέω] "Wherefore I will never throw away in vain a part of life upon bootless hope, seeking that which cannot be, an all blameless man among us who enjoy the fruits of the spacious earth. When I have found one, I will let you know." *κενεῖν* is to be joined with *μοῖραν αἰῶνος*, as Stallbaum explains it: ὥστε *κενεῖν εἶναι*, i. e. *frustra*, by a prolepsis similar to that at 827 C.—*ὄσοι καρπὸν αἰνύμεθα χθονός*] Comp. Hom. II. vi. 142. *βροτῶν οὐ ἀρούρης καρπὸν ἔδουσω*. Hor. Od. II. 14. 10. "Quicunque terrae munera vescimur."

XXXI. D. ἐπεξέρχεται] "follows up his attack against it." Legg. II. 866 B. *ὁ βουλομένος ἐπεξελθὼν τούτῳ δίκην*.—*ἐκὼν ὅστις ἔρῃη*] The author's meaning was undoubtedly that which Socrates rejects immediately afterwards, *ὅς ἂν ἐκὼν μηδὲν κακὸν ποίῃ*. *ἂν* is omitted, as often in poetry: cf. Soph. Oed. Col. 895. *γέρωτα δ' ὀρθοῦν φλαύρον, διενέος πέση*. Rarely in prose: Thuc. IV. 18. *ὀλιγὸς νομίωσι*. Phaedo 62 C. Jelf, § 830. 1. For the construction *πάντας...ὅστις*, comp. Heindorf's note: Monk on Eur. Hipp. 78.—*ἀνάγκη δ' οὐδὲ θεοὶ μάχονται*] Comp. Legg. V. 741 A. *ἀνάγκη δὲ οὐδὲ θεὸς εἶναι λέγεται δυνατὸν βιάζεσθαι*, VII. 818 A. *τὸ δὲ ἀναγκαῖον αὐτῶν οὐχ οὐὶν τε ἀποβάλλειν, ἀλλ' ἔοικεν ὁ τὸν θεὸν πρώτον παροικιασάμενος εἰς ταῦτα ἀποβλέψας εἰπεῖν ὡς οὐδὲ θεὸς ἀνάγκη μὴ ποτε φανῆ μάχόμενος*. Ibid. E. *οὕτω γὰρ ἀνάγκη φύσει κατελήφεν, ἢ φαιμέν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε*. Philemon in *Θηβαίοις* (fragm. 31, Meineke), *δοῦλοι βασιλέωσι εἶσιν, ὁ βασιλεὺς θεῶν, ἢ ὁ θεὸς ἀνάγκης*.—*οὐδένα ἀνθρώπων ἐκόντα ἐξαμαρτάνειν*] The following are some of the chief passages in which this doctrine of Plato is unfolded. Legg. V. 731 C. *τὰ δ' αὖ τῶν ὄσοι ἀδικοῦσι μὲν, ἰατὰ δέ, γυγνώσκων· χρηστὴν πᾶς ὁ ἀδικὸς οὐχ ἐκὼν ἀδικός. τῶν γὰρ μεγίστων κακῶν οὐδεὶς οὐδαμῶς οἶδεν ἐκὼν κεκτῆτο ἂν ποτε, πολὺ δ' ἥκιστα ἐν τοῖς ἐαυτοῦ τιμωτάτοις: ψυχὴ δ', ὡς εἴπομεν, ἀληθεῖα γ' ὅστις πᾶσι τιμωτάτων· ἐν οὖν τῷ τιμωτάτῳ τὸ μέγιστον κακὸν οὐδεὶς ἐκὼν μήποτε λάβη, καὶ ζῆ' διὰ βίου κεκτῆμένος αὐτό. ἀλλὰ ἔλευνός μὲν πάντως ὁ γε ἀδικὸς καὶ ὁ τὰ κακὰ ἔχων*. Ibid. 734 B. *καὶ τὸν γε βουλομένον ἡδέως ζῆν οὐκέτι παρεῖκει ἐκόντα γε ἀκολάστως ζῆν, ἀλλ' ἦδη δῆλον ὡς εἰ. τὸ νῦν λεγόμενον ὀρθόν, πᾶς ἐξ ἀνάγκης ἄκων ἐστὼ ἀκόλαστος· ἢ γὰρ δι' ἀμαθίαν ἢ δι' ἀκράτειαν ἢ δι' ἀμφοτέρω του συμφρονῶν ἐπιτεῖν ὡν ζῆ' ὁ πᾶς ἀνθρώπινος ὄχλος*. Adā Rep. IX. 589 C. Tim. 86 D. Hipp. Maj. 296 C.

E. *ὁς ἀπὸ...τούτων*] An instance of the change of construction

with the relative just noticed. The reading *τούτων* for *τούτων* is that of all the best MSS.

346 *καὶ ἐπαιέτω*] I have now cancelled the words *φιλεῖν καὶ ἐπαιεῖν*, which in the first ed. I had bracketed. Hirschig, usually so bold in excision, retains them within brackets; but they are evidently intrusive.—*μητέρα ἢ πατέρα*] “*Sic matris vocabulum saepe praepositur.* Criton. 51 A. *λέληθέ σε ὅτι μητρός τε καὶ πατρός...τιμιώτερόν ἐστιν ἢ πατρός.* Ibid. C. *βιάζεσθαι δὲ οὐχ ὄσιον οὔτε μητέρα οὔτε πατέρα.* Hom. Od. ix. 367. *Ὅστιν δὲ με κελήσκουσι | μήτηρ ἢδὲ πατήρ.*” Heindorf.—*ἀλλόκοτος*] “unnatural.” This is one of the passages which might seem to favour the derivation from *κότος*, though, on the whole, that is probably to be rejected.—*ὡσπερ ἀσμένους...ἐπιδεικνύμαι*] “observe it with a kind of satisfaction, and draw attention to it by finding fault:” the sentence of course still depends upon *ἡγείτο*.—*ὥστε ἐτι μᾶλλον ψέγῃ...*] “so that they (these sons of unnatural parents) blame them still more (than they deserve), and add wilful dislike to what is unavoidable.” *μᾶλλον* is for *μᾶλλον τοῦ βέροντος*, as in Phaedo 68 D. *φησὶ γὰρ θερμαίνεσθαι μᾶλλον τοῦ διαλεγόμενος, δεῖν δὲ οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ* a passage otherwise remarkable for the extremely rare use of *οὐδὲν* after *φημί* δεῖν.

B. *ἐπικρύπτεσθαι τε καὶ ἐπαιεῖν ἀναγκάζεσθαι*] “disassemble and force themselves even to praise.”—*ἐαυτοὺς παραμυθεῖσθαι*] “persuade themselves,” “control their feelings.” So Phaedo 70 B. *παραμυθία* is *persuasion*: *ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγη δέεται παραμυθίας καὶ πίστεως, ὡς ἐστὶ τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀσθρόπου καὶ τίνα δύναμιν ἔχει καὶ φρόνησιν.—ἡγήσατο...ἐπαιέσαι*] “thought it right to praise;” a *sensus praesens*. Comp. Thuc. ii. 42. *τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ ἐνδόντες σῶζεσθαι...* where see Arnold. Lysias in Erastoth. p. 122. § 27. *ὅτι δὲ συλλαβῶν ἀπέκτενας, οὐκ οἷμαι ἐμοὶ καὶ τοῖσι δούνα δίκη;* Herm. on Viger. p. 743, note 158, and a good note in Riddell’s Dig. § 86.

C. *ἀπάλαμος*] *ἀμήχανος*; Hesych. Here in a bad sense, nearly=*κακός*, as in Pind. Ol. ii. 105. *θανόντων...ἀπάλαμοι φρένες | ποῦναις ἔτισαν...* “the souls of the wicked,” where Donaldson cites Solon. Fragm. 25. (Bergk). *οὐδ’ ἔρδειν ἐθ’ ὅμως ἐργ’ ἀπάλαμνα θέλει.* Theogn. 481. *μυθεῖται δ’ ἀπάλαμνα, τὰ νήφοσι γίγνεται αἰσχρά.*—*εἰδώς τ’ ὀνησιπολιῶν*] This is Hermann’s admirable emendation for *εἰδώς γε ὀνήσει πόλιω. μιν* for *μήν*, Schleierm. Both these corrections have been adopted by all the recent editors.—*τῶν γὰρ ἡλιθίων ἀπέριων γενέθλα*] “the breed of fools is endless;” *γενέθλα*

(*νοῦ γένεθλα*) is the *nom. fem.* for *γενέθλη*; and *ἀπέρων* is made to agree with *ἡλιθίων* by enallage.—*πάντα τοι καλὰ*] “*Propriam quasi sedem in γνώμῃς habet vocula τοι.* Hom. Od. viii. 329. *οὐκ ἀρετῇ κακὰ ἔργα· κειῖναι τοι βραδὺς ὤκνῃ.* 351. *δειλὰ τοι δειλῶν γε καὶ ἐγγύβαι ἐγγυδάσθαι.*” Heindorf. Hence it recurs constantly in Theognis.—*ὥσπερ ἂν εἰ ἔλεγε*] See on 341 C. 343 E.

D. *τὰ μέσα ἀποδέχεται ὥστε μὴ ψέγειν*] “he approves of a mean so far as not to condemn it.”—*καὶ οὐ ζητῶ...*] As these words obviously refer to the lines *τοῦσκεν οὐποτ’ ἐγὼ...διζήμερος*, they furnish a key to the correct restoration of the fragment: it being clear that those lines followed immediately upon *πάντα τοι καλὰ, κ.τ.λ.*, though Socrates had quoted them first, p. 345 C. See the restored poem at the end of the Dialogue.

E. *ἐνταῦθα δεῖ...λέγοντα*] “here, at the word *ἐκὼν*, we must make a pause in reciting.” Comp. 341 A. *περὶ τοῦ θεοῦ*, and the note.—*ἔστιν οὖν, i.e. ἐπίου, cf. Jelf, § 817..8.*

347 *νῦν δέ...διὰ ταῦτά σε ἐγὼ ψέγω*] I cannot admit the aposiopesis which Heindorf and Stallbaum find here: the words *σφόδρα γὰρ...λέγειν* are simply parenthetical.—*ἔστι μέντοι, ἔφη, καὶ ἐμοὶ λόγος...*] Comp. Hipp. Maj. 286 A. (Hippias is speaking) *ἔστι γὰρ μοι περὶ αὐτῶν πάγκαλος λόγος συγκείμενος, καὶ ἄλλως εὖ διακειμένως καὶ τοῖς ὀνόμασι.* His conceit of his own accomplishments is ridiculed also Hipp. Min. 368 B. *πάντως δὲ πλείστας τέχνας πάντων σοφώτατος εἰ ἀνθρώπων, ὡς ἐγὼ ποτέ· σον ἤκουον μεγαλαυχουμένου, πολλῶν σοφῶν καὶ ζηλωτῆν σαντοῦ διεξιόντος ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις. ἔφησθα δὲ ἀφικέσθαι ποτὲ εἰς Ὀλυμπίαν ἃ εἶχες περὶ τὸ σῶμα ἅπαντα σαντοῦ ἔργα ἔχων...πρὸς δὲ τοῦτοις ποιήματα ἔχων ἐλθεῖν, καὶ ἔπη καὶ τραγωδίας καὶ διθυράμβους, καὶ καταλογάδην πολλοῦς λόγους καὶ παντοδαποὺς συγκειμένους.*

XXXII. C. *περὶ μὲν ἁσμάτων...ἔασωμεν*] Alcib. i. 113 D. *τὰ μὲν γὰρ τοιαῦτα ἡγούνται δῆλα εἶναι· ἔασαντες οὖν περὶ αὐτῶν, σκοποῦσιν ὀκτώτερα συνοῖσι πράξεισι.—τῶν φαυλῶν καὶ ἀγοραίων ἀνθρώπων*] “ordinary and vulgar people.”—*καὶ γὰρ οἱτοί...τιμῆς ποιούσι τὰς ἀληθρίδας*] “For these people, because they cannot of themselves converse together over their cups, nor by means of their own voice and their own words, through want of education, keep up the price of female flute-players.” They compare Xen. de Vectig. iv. 10. *τὸ δ’ ἀργύριον τιμώτερον ποιεῖ.* Plat. Euthyd. 304 B. *τὸ γὰρ σπάνιον τίμιον.*

D. *οὐκ ἂν ἴβους οὐτ’ ἀληθρίδας κ.τ.λ.*] Compare Sympos. 176 E. *τοῦτο μὲν δέδοκται, πίνειν ὕσον ἂν ἕκαστος βούληται, ἐπάναγες δὲ*

μηδὲν εἶναι, τὸ μετὰ τοῦτο εἰσηγοῦμαι τὴν μὲν ἄρτι εἰσελθοῦσαν ἀλη-  
τηρίδα χαιρεῖν ἐάν, ἀλοῦσαν ἐαυτῇ ἢ ἂν βούληται ταῖς γυναῖξί ταῖς  
ἔσθον, ἡμᾶς δὲ διὰ λόγων ἀλλήλοισι συνείναι τὸ τήμερον. But  
in Xenophon's Symposium (ii. 1) we have ἀλητηρίδα ἀγαθὴν καὶ  
ὀρθοτηρίδα τῶν τὰ θαύματα δυναμένων ποιῶν, καὶ καὶαδα πάνν γε  
ὠραίων καὶ πάνν καλῶς καθαρίζοντα καὶ ὀρχοῦμενον. It is not probable,  
however, as some have supposed, that in these passages Plato  
intended directly to ridicule Xenophon.

E. ἐάν μὲν λάβωται ἀνδρῶν] λαμβάνεσθαι τῶς, like ἔχεσθαι  
τῶς, is properly to "lay hold of:" but here simply "to catch."—  
ἐπαγόμενοι τε αὐτοῖς] "bringing them forward as authorities," i. e.  
quoting them. Comp. Hipp. Maj. 289 B. ἢ οὐ καὶ Ἡράκλειτος ταῦ-  
τὸν τοῦτο λέγει, ἂν σὺ ἐπάγῃ. Rep. ii. 384 C. τοῖσι πᾶσι τοῖς  
λόγοις μάρτυρας ποιητὰς ἐπάγονται.—δ ἀδυνατοῦσιν ἐξελέγξαι] "which  
they can neither prove nor disprove." See Arnold on Thuc. i. 21.  
ὅσα ἀνεξέλεγκτα καὶ τὰ πολλὰ... ἐπὶ τὸ μῦθῳδες ἐκνεκκηκέντα.

348 καταθεμένους τοὺς ποιητὰς] In explanation of τοὺς τοιοῦ-  
τους μιμῆσθαι, and therefore without the copula. Comp. above on  
330 A.—παρέχειν] so. ἐμαυτῶς. "to put myself at your disposal."  
Comp. Gorg. 475 D. γενναίως τῷ λόγῳ ὡσπερ λατρῷ παρέχων ἀπο-  
κρίσθαι. 456 B. 480 C. Theaet. 191 A. But παράσχεις with the infini-  
tive is "permit," a not unfrequent signification.

B. ἴνα τοῦτῳ μὲν ταῦτα ἀναιδῶμεν] "that we may be certain  
of this about him," i. e. of his unwillingness. Comp. Phaedr. 285  
C. συνειδῶν ἐμαντῆ ἀμαθίαν. Legg. ix. 170 B. ἂ μηδένα βούλωνται  
σφίσι ξυειδέσθαι γεγονόμενα ἡγιογονότα. Sympos. 193 E. εἰ μὴ ξυψ-  
δεῖν Σωκράτει τε καὶ Ἀγάθωνι δεῖνοῖς ὅσοι περὶ τὰ ἐρωτικά.

C. τῶν ἄλλων σχεδόν τε.] These words are to be taken together,  
but there is no occasion to suppose, with Heindorf, an ellipse of  
πάντων σχεδόν τι is often a mere polite phrase, where no real  
qualification is intended. Comp. 345 D. σχεδόν τι οἶμαι τοῦτο.—  
πρῶτῳ ἔπειθε is now read on good MS. authority for πρῶτῳ ἔπειθε.  
The socratist is evidently the right tense, and the rendering "made  
up his mind, decided" (Sauppe) not "was persuaded."

XXXIII. D. πάνν λέγων τε τὸν Ὀμηρον] "that there is a good  
deal in what he says," as at 320 B. Π. x. 224—226. σὺν τε δὲ ἔρχο-  
μένῳ, καὶ τε πρὸ δ. τῷ ἐπέσησεν || ἔσπασεν κέρδος ἐπὶ μούνοις δ' εἴπερ τε  
νοήσῃ, | ἀλλά τε οὐ βράσσω τε νόος, λεπτή: δέ τε μήτις. Cf. Sympos.  
174. D. σὺν τε δὲ, ἔφη, ἔρχομένῳ πρὸ δ. τῷ βουλευσόμεθα ὅ τι ἐρεθ-  
μεν. Alcib. ii. 140 A. σὺν τε δύο σκεπτομένῳ σχεδόν εὐρήσομεν.—  
πρὸ δ. τοῦ, i. e. ἕτερος πρὸ ἑτέρου.—μεθ' ὅτῳ βεβαιώσῃται] "with

whose authority to confirm it," the conj. deliberativus.—*ἔνεκα τοῦτου σοι ἡδέως διαλέγομαι...ἡγούμενος*] Comp. Herod. i. 86. *τοῦδε εἰρεκεν ἀνεβίβασε ἐπὶ τὴν πύρην, βουλόμενος εἶδέναι εἰ τίς μιν δαμόνων ῥύσεται.* Phaedo 102 D. *λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοι ἔπερ ἐμοί.* Theast. 151 B. *ταῦτα...ἔνεκα τοῦδε ἐμήκνυα, ὑποπτεύων σέ.*

E. *Ἄλλους δὲ οὐ δύναται ποιεῖν*] See on 312 E.—*ἀναφανδὸν σεαυτὸν ὑποκηρυζόμενος*] "having yourself publicly cried:" *teipsum praesentio quodam venditans*, Heindorf. Comp. Aeschin. de Cor. p. 59, § 41. *Ἄλλοι δὲ τινες ὑποκηρυζόμενοι τοῦς αὐτῶν οἰκέτας ἀφίεσαν ἀπελευθέρουσι* and see on 312 A.

349 *σοφιστὴν ἐπονομάσας*] Protagoras had said *ὁμολογῶ τὴ σοφιστὴν εἶναι καὶ παιδεύειν ἀνθρώπους*, 317 B.—*πρῶτος...ἄρυσθαι*] Diog. Laert. ix. 52. *οὗτος πρῶτος μισθὸν εἰσπράξατο μᾶς ἑκατόν.* It is singular that Mr Grote should have set aside the explicit testimony of these two passages in favour of the Pseudo-Plato, Alcib. i. 119 A. Besides, that passage is susceptible of a different explanation: see Mr Cope's Essay already referred to, p. 151.—*ἐρωτῶν καὶ ἀνακοινοῦσθαι*] "to enquire into your opinions, and communicate his own."—*καὶ πῶν δὴ ἐγὼ...πάλω ἐπιθυμῶ*] See above on 329 C.

B. *ἦν δέ...τὸ ἐρώτημα τὸδε*] Comp. 329 D. "Wisdom, self-control, courage, justice, and holiness, are these all but five names for one thing? or does there lie under each of these names a distinct idea and a distinct thing having each a function of its own, so that no one of them is the same as any other? You said then that they were not names for one thing, but that each of these names was applied to a distinct thing," &c.

C. *οὐδὲν σοι ὑπόλογον τίθεμαι*] "I put nothing down to your account," i.e. "I hold you accountable for nothing:" for which the usual word is *ποιεῖσθαι*. Comp. Lach. 189 B. *λέγ' ὅτι σοὶ φίλον, μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπόλογον ποιούμενος.* We must be careful to distinguish these cases in which *ὑπόλογος* is an adjective (*ὑπ. ποιεῖσθαι τῆς*) from those where it is a substantive (*ὑπ. ποιεῖσθαι τινος*). Riddell, § 131, has a good note on the verb *ὑπολογίζεσθαι*.—*οὐ γὰρ ἂν θαυμάζοιμι...εἰ εἴλεγε*] For the optative followed by indicative cf. Riddell, § 71.

XXXIV. D. *ἐπιεικῶς παραπλήσια*, "tolerably like." See on *ἐπιεικής*, above 336 D.—*Ἐχε δὴ*] "*Subsiste.* Formula est revocandi retinendique, si quis alio pergere aut aliud acturus videatur." Heindorf; comparing Gorg. 460 A. 490 B. *ἔχε ἡρέμα* Crat. 399 E. *ἔχε* simply, Ar. Vesp. 1149. Pac. 1193.

E. *trās*] Schol. *θαρραλέους, ἐπὶ πάντα ὀρμῶντας*. The true derivation from *εἶμι* is here indicated: an American would translate "go-ahead fellows." Comp. Sympos. 203 D. *ἐπιβουλὸς ἐστὶ τοῖς ἀγαθοῖς καὶ τοῖς καλοῖς, ἀνδρείος ὢν καὶ ἴτης καὶ σύντομος*. Ar. Nub. 445. *θρασύς, εὐγλωσσός, τολμηρός, ἴτης*.—*Κάλλιστος μὲν οὖν*] Compare 309 A. *σοφωτάτῳ μὲν οὖν δέηκου*, where *σοφῶ* in like manner has gone before.—*εἰ μὴ μαίνομαι γε*] "*alioqui, ni dicerem, insanus forem*:" "as I am a sane man." Comp. Ar. Thesm. 470. *Μισῶ τὸν ἀνδρ' ἐκείνον, εἰ μὴ μαίνομαι*. Charm. 156 A. *εἰ μὴ ἀδικῶ γε* where see Heindorf.—*τὸ μὲν τι...τὸ δὲ τι-καλὸν*] Comp. Philob. 13 C. *τὰς μὲν εἶναι τινὰς ἡδονὰς ἀγαθὰς, τὰς δὲ τινὰς...κακὰς*. Euthyphr. 12 A. *ἀλλὰ τὸ μὲν αὐτοῦ εἶσιον, τὸ δὲ τι ἄλλο*. Gorg. 499 C. Rep. i. 339 C. Legg. ii. 658 B.

350 *Πότερον δότε ἐπιστάσται*] Socrates is now to prove that courage, like the other virtues, comes under the general head of virtue, i. e. knowledge: since without knowledge it degenerates into rashness.—*αὐτοὶ ἑαυτῶν...ἢ πρὶν μαθεῖν*] Comp. Legg. i. 649 A. *αὐτὸν αὐτοῦ-ποιεῖ πρῶτον ἴλεων εὐθύς μᾶλλον ἢ πρότερον*.

B. *οἱ θαρραλεοὶ οὗτοι*] "*hi, quos dicimus, fidentes*." Heindorf. Comp. Meno 88 B. *Σκόπει δὴ τοῖσιν ἅπαντα σοὶ δοκεῖ μὴ ἐπιστήμη εἶναι ἀλλ' ἄλλο ἐπιστήμης, εἰ οὐκ ἰσχυρὸς μὲν βλάπτει, ποτὲ δὲ ὠφέλει· οἷον ἀνδρία, εἰ μὴ ἔστι φρόνησις ἢ ἀνδρία ἀλλ' οἷον θάρρος τι οὐκ ὅταν μὲν ἀνευ τοῦ θαρρή ἄνθρωπος, βλάπτεται, ὅταν δὲ σὺν νῶ, ὠφελεῖται;*—*Καὶ νῦν γ', εἶφη*] "Yes, and I say so now."

C. *οἱ οὕτω θαρραλεοὶ*] i. e. *ἀνεπιστήμονες ὄντες*.—*καὶ ἐκεῖ αὖ...θαρραλεώτατοι εἰσι*] "and from what we said before, those who are wisest will themselves also be most daring;" οὗτοι being joined with what follows, not with *σοφώτατοι*. With the use of *ἐκεῖ* comp. 323 B. *ὁ ἐκεῖ σωφροσύνην ἡγοῦντο εἶναι*, and below 351 A.

D. *τοὺς δὲ ἀνδρείους...ὠμολόγησα*] "But that the courageous are not daring (whereas I admitted they were), you have nowhere shown, or that I was wrong in making the admission I did." The sense is plain, but there is a confusion between two modes of expression, *τοὺς ἀνδρείους ὡς οὐ θαρραλεοὶ εἰσιν οὐδαμῶς ἐπέδειξας*, and *τὸ ἐμὸν ὀμολόγημα οὐδαμῶς ἐπέδειξας ὡς οὐκ ὀρθῶς ὠμολόγησα*.—*εἵπειτα*] "*Porro, sic positum h. l. quasi praecessisset πρῶτον μὲν*." Heindorf.

351 *ἀλλὰ τὸ μὲν...τὴν δύναμιν*] See on 313 A. 323 B. Other instances of this expegegesis are Gorg. 520 B. *οὐ δὲ δι' ἄγνοιαν τὸ μὲν πᾶγκαλόν τι οἶε εἶναι, τὴν ῥητορικὴν, τοῦ δὲ καταφρονεῖς*. Theaet. 167 B. *εἰ δὲ ἴσως τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθεῖ*

καλοῦσιν. Euthyd. 271 C. δὲ δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτοῖν, θαυμάσια, ὡς Κρίτων. Legg. i. 631 C. ἄνπερ ἄμ' ἐπιηται φρονήσει· δὲ δὴ πρῶτον αὐτῶν θέλων ἡγεμονοῦν ἐστὶν ἀγαθῶν, ἢ φρόνησις. II. 666 B. τελετὴν ἅμα καὶ παιδιάν, ἣν τοῖς ἀνθρώποις ἐπέκουρον τῆς τοῦ γήρως ἀσθηρότητος ἐδιωρῆσατο· τὸν οἶνον φάρμακον.—κακεῖ “in the former case.”

XXXV. B. ἀνώμενος· τε καὶ ὀδυνώμενος] “in pain of mind and body.” ἡδέως βιοῖς, “having lived in pleasure.”

C. καὶ ἀνιαρὰ ἀγαθὰ] i.e. καὶ ἀνιαρὰ ἅπαντα ἀγαθὰ;—ἐγὼ γὰρ λέγω...κακὰ] Translate: “For what I mean is, as far as things are pleasant, are they not so far good unless something else (besides pleasure) result from them? And on the other hand, are not painful things just in the same way evil, so far as they are painful?” ὡσαύτως οὕτως are joined as in Xen. Cyrop. i. 1. 4. VIII. 5. 5. Cf. Phaedo 98 A. καὶ δὴ καὶ περὶ ἡλλοῦ οὕτω παρεσκευάσθη ὡσαύτως πεινόμενος. μὴ εἰ. is the reading of nearly all the MSS., including the best: but the sense clearly requires *εἰ μὴ*. I am favoured with a note by the Master of Trinity that “there may be a vestige of a reading *εἰ μὴ εἰ. τι*=the Latin *nisi si*.” In Gorg. 480 B. *εἰ μὴ εἰ τις ἠκολάσει* is read in all editions: and in Phaedr. 279 B. Dr Thompson has restored *εἰ τε εἰ αὐτῷ* for *εἰ τε*. See his notes on both passages.

D. πρὸς πάντα τὸν ἄλλον βίον τὸν ἐμὸν] Mr Grote well remarks, “There is something peculiarly striking in this appeal of Protagoras to his whole past life, as rendering it impossible for him to admit what he evidently looked upon as a *base theory*... I deny the theory to be base, though I think it an imperfect theory of ethics.” Vol. VIII. p. 518, note. *ἔστι δ' ἔστι*] i.e. *ἔστι δὲ ἡδέα, ἢ ἔστω ἀγαθὰ, καὶ ἀνιαρὰ, ἢ ἔστι κακὰ*. Comp. above, 334 A. τὰ δὲ ἀνθρώποις μὲν οὐδέτερα, ἱπποῖς δέ· with the note.

E. τοῦτο τοῖσιν λέγω, κ.τ.λ.] “I put the question, then, in this form—whether, in so far as they are pleasant, they be not good: meaning thereby to ask whether pleasure itself be not a good thing.”—σκοπόμεθα αὐτῷ, κ.τ.λ.] Protagoras is here getting completely bewildered by his opponent's dialectics. He means to say (as Heindorf ingeniously remarks) “let us inquire into it, if the inquiry seem to be relevant:” (πρὸς λόγον, cf. on 343 D.) he actually says, “let us inquire, and if the inquiry seems relevant, and pleasure and good the same thing, we will—agree! but if not, why then we will—differ!” The confusion of thought and the truism are both characteristic of his perplexity.—Δίκαιος, ἐφη,



σὺ ἡγείσθαι] Many MSS., but not the best, read δίκαιος εἶ, εἴφη, but the ellipse is justified by Legg. viii. 833 E, τίς νικᾷν ἄρα δίκαιος περὶ ταύτας αὐτὰς μάχας. Tim. 62 D. ὁ μὲν γὰρ μέσος ἐν αὐτῷ τόπος οὕτε κάτω πεφυκὼς οὕτε ἄνω λέγεσθαι δίκαιος, ἀλλ' αὐτὸ ἐν μέσῳ.

352 εἶτι οὕτως ἔχεις πρὸς τὸ ἀγαθόν] "that you think thus of, that such is your state of mind in relation to, Good and Pleasure." With ἔχεις we may supply γνώμης, as the second of the following instances shows. Parmen. 181 E. πρὸς τὸ δε πῶς ἔχεις; Τὸ ποῖον; Οἰμαὶ σε ἐκ τοῦ τοιοῦδε ἐν ἑκαστῷ εἶδος ολεσθαι εἶναι...Xen. Memor. iv. 8. 7. καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες γνώμης περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ· καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους.

B. πότερον καὶ τοῦτό σοι δοκεῖ] "i.e. πότερον καὶ περὶ τούτου (περὶ ἐπιστήμης) σοι δοκεῖ. Respicit ad p. 351 C. μὴ καὶ σὺ, ὥσπερ οἱ πολλοί, ἡδέα ἅττα καλεῖς κ.τ.λ. Constructio eadem est Phaedr. 284 C. τί σοι φαίνεται...δ λόγος...i.e. περὶ τοῦ λόγου. Menon. 82 E. Phileb. 22 A." Stallbaum.—ὡς περὶ τοιοῦτου αὐτοῦ ἔντος διανοοῦνται] The construction is περὶ αὐτοῦ ὡς ἔντος τοιοῦτου. Comp. Soph. 226 C. ὡς περὶ ταῦτα μίαν οὖσαν ἐν ἅπασι τέχνῃ ἐνὸς ὀνόματος ἀξιώσομεν αὐτήν, i.e. ὡς μίαν οὖσαν περὶ ταῦτα ἐν ἅπασι τέχνῃ. Legg. iii. 692 C. καταφρονήσας ὡς ἔντων ἡμῶν βραχέος ἀξίως, i.e. καταφρονήσας ἡμῶν ὡς ἔντων.—ἀτεχνῶς...ἀπάντων] "thinking of knowledge precisely as (ἀτεχνῶς ὥσπερ, cf. Phaedo 90 C.) of a slave, dragged about at will by all the rest."

C. οἷον ἀρχεῖν] Comp. on 330 C. τοιοῦτον...οἷον δίκαιον εἶναι.

D. αἰσχρὸν ἐστὶ...μὴ οὐχί] μὴ οὐ is used after δεῶν εἶναι, αἰσχρὸν, αἰσχρόνῃ εἶναι, αἰσχύνεσθαι, which imply a negative notion. Jelf, § 750. b. Heindorf compares Theaet. 151 D. αἰσχρὸν μὴ οὐ παντὶ πρόφω προθυμείσθαι ὃ τί τις ἔχει λέγειν. Amat. 139 A. Xen. Lacon. vi. 2. So in Xen. Anab. ii. 3. 11. ὥστε πᾶσιν αἰσχρόνῃ εἶναι μὴ οὐ συσπουδάξω. Cf. Cyrop. viii. 4. 5. Plat. Theaet. 181 B. οὐδὲν μὲν οὐν ἀνεκτὸν...μὴ οὐ διασκέψασθαι. Plato could not have been without respect for the man into whose mouth he puts this sentiment, however he may amuse himself at the expense of Protagoras' weakness in dialectics.—Καλῶς γε...σὺ λέγων] Comp. Charm. 162 E. Καλῶς γε σὺ τοῖνον, ἦν δ' ἐγώ, ποιῶν. Gorg. 451 D. Ὅρθῶς γε λέγων σὺ. Meno 73 E; and for καλῶς...καὶ ἀληθῆ, Phaedo 79 D. Ion 538 E. ὡς βᾶδίως τε καὶ ἀληθῆ ἐγώ σοι ἀποκρινοίμαι. Terent. Adelph. iv. 3. 18. Et recte et verum dicis.

E. τὸ πάθος, ἃ φασιν...ἠττάσθαι] "This state which they call being overpowered by pleasure." Riddell, § 15.

353 *ἐπει γινώσκει γε αὐτά*] "although they know them." The infinitive after *ἐπει* of course depends on *φασί*. Compare a similar use of *ἐπει* in the *orat. obliqua*, Phaedo 109 E, *ἐπει εἰ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι ἢ πτηνὸς γενόμενος ἀνάπτοιο, κατιδεὶν ἂν ἀνακύψαντα*.—*εἰ μὴ ἔστι τοῦτο...ἀλλὰ τί ποτ' ἔστι*] Comp. Gorg. 470 D. *Εἰ δὲ μὴ, ἀλλ' ἀκούω γε*. Xen. Cyrop. i. 3. 6. viii. 7. 22. In these cases *ἀλλὰ* is "why then."—*ὅ τι ἂν τύχωσι*] sc. *λέγοντες*, "whatever comes into their head." Crito 45 D. *ὅτι ἂν τύχωσι, τοῦτο πράξουσι*. Comp. *ibid.* 44 E. Sympos. 181 B.

B. *εἶναι τι ἡμῖν τοῦτο πρὸς τὸ ἐξευρεῖν*] Comp. Xen. Lac. vi. 13. "Ἔστι γάρ τι τοῦτο πρὸς παιδείαν. The order of the next clause is: *πὺς ποτ' ἔχει πρὸς τὰλλα μέρια τὰ τῆς ἀρετῆς*.—*ἐμμένειν οἷς ἀρτι ἔδοξεν ἡμῖν*] Comp. Crito 50 A. *καὶ ἐμμένονεν οἷς ἠμολογήσαμεν δικαίους οὖσιν*; Rep. i. 345 B. *ὃ ἂν εἴπῃς, ἐμμενε τοῦτοις*.

XXXVI. C. *ἄλλο τι...ἐν τοῖσδε*] "Do you not allow that this happens to you in the following cases?" *τοῦτο*, i. e. *τὸ ἦττω τῶν ἡδονῶν γίνεσθαι*. The use of *ἄλλο τι*, *ποππε*? for *ἄλλο τι ἢ* (Jelf, § 875, e.) is colloquial, and mostly confined to Plato: I have noticed it, however, in Ar. Nub. 423. *ἄλλο τι δῆτ' οὖν νομοῖς ἦδη θεὸν οὐδένα πλὴν ἀπὲρ ἡμεῖς*;

D. *καὶ ἡδὺ ἔστω ἕκαστον αὐτῶν*] "Etiam ad haec *ἐν τῷ παραχρήμα* intelligendum." Stallbaum.—*ἢ κἂν εἰ τι τούτων...καὶ ὄρησιν* "Or even if they produce none of these after effects, but only give pleasure, would they still be evil, just because they give pleasure in any way whatever." The words *ὅ τι* (or *ὅτι*) *μαθόντα* have perplexed the editors, and have given rise to a multitude of conjectures. I have followed Dobree (Adv. i. 541) in applying to this passage the principle of *ὅ τι μαθῶν, proprietea quod*, as explained by Herm. on Vig. p. 749. n. 194. Other instances are Apol. 36 B. *τί ἀξίος εἰμι παθεῖν ἢ ἀποτίσαι, ὅ τι μαθῶν ἐν τῷ βίῳ οὐχ ἡνυχίαν ἦγον*; Euthyd. 283 E. *εἶπον ἂν σοι εἰς κεφαλὴν, ὅ τι μαθῶν ἐμοῦ καὶ τῶν ἄλλων καταψεύδει τοιοῦτο πρᾶγμα*. *Ibid.* 299 A. *πολὸν μέντοι, ἔφη, δικαιότερον τὸν πατέρα ὑμῶν τύπτοιμι, ὅ τι μαθῶν σοφοῦς νείεις οὕτως ἐφύσεν*. Eupolis (Incert. fr. 302, Meineke) *εἰθὺ πρὸς ὑμᾶς πρῶτον ἀπολογήσομαι | ὅ τι παθόντες τοὺς ξένους μὲν λέγετε ποιητὰς σοφούς...where the old reading is ὅ τι μαθόντες*, the construction in either case remaining the same. Of the emendations which have been proposed, the best is C. F. Hermann's *ὅτι παρόντα*: I think it is clear that *μαθόντα*, or whatever other word is read, must be the nom. plural; since the acc. masc. without the article would involve great harshness. On this ground

I object to Stallbaum's *ὅτι παθόντα, quia sentientem*, and still more to Ast's *ὅτι μαθόντα, quia cognoscentem*. [I do not find much light in the recent edd. of Kroschel and Sauppe: and the ever-critical Hirschig here holds his hand. I am now more certain than ever that the text and interpretation above are right.] There is room for a difference of opinion as to the meaning of *καὶ ἐπρῶτον*. I prefer taking it as (not only injuriously, but) "even in any way at all:" though it may also be translated "in every way," i.e. "indiscriminately." Compare Phileb. 40 D. *τῷ τὸ παράπαν ὁπωσοῦν καὶ εἰκῆ χαίροντι.—κατὰ τὴν...ἐργασίαν*] "on account of their producing immediate pleasure."

354 *τὰς ὑπὸ τῶν λατρῶν θεραπειὰς*] *ὑπὸ* is sometimes added where the simple genitive would be expected. Polit. 291 D. *τῆν ὑπὸ τῶν ἀλγῶν δυναστείαν*. Xen. Cyrop. iii. 3. 2. *ἦδεσθαι τῇ ὑπὸ πάντων τιμῇ*. Cf. id. Hier. x. 3. *ὁ ἀπὸ τῶν δορυφόρων φόβος.—λεμοκτοριῶν*] Not of course "killing by hunger," but abstinence or starvation in a medical sense. The word is thus used by Hippocrates.

C. *ἀλλ' ἢ ἡδονὰς τε καὶ λύπας*. For the phrase *ἀλλ' ἢ, except*, see Jelf, § 773. 5. The *ἢ*, which is not found in the MSS., was first inserted by Stephens on conjecture: but Hermann is perhaps right in rejecting it, as a few instances are found to support the omission. Comp. Soph. Oed. Tyr. 1381. Eur. Hipp. 638. Xen. Vectig. iii. 6. Anab. vi. 4. 2. Plat. Sympos. 192 E, all cited in Jelf, § 773. 4.—*τὴν μὲν ἡδονὴν ὡς ἀγαθὸν ὄν*] A frequent attraction of the participle, instead of the more regular *οὔσαν*. See 329 D. *ἐνὸς ὄντος τῆς ἀρετῆς* below 359 D. *ἐπειδὴ τὸ ἥττω εἶναι ἑαυτοῦ εὐρέθη ἀμαθία οὖσα*. 361 B. Rep. i. 336 A. *ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἢ δικαιοσύνη ὄν*. Ibid. 354 C. *τὸ δίκαιον μὴ οἶδα...εἴτε ἀρετῆ τις οὔσα τυγχάνει*. Gorg. 463 E. Meno 79 E. Hipp. Maj. 299 A.

D. *ἔπει εἰ...ἀλλ' οὐχ ἔξετε*] "For if you really do call pleasure itself an evil for any other reason or with any other end in view, you may tell us too (if you can); but you cannot." The optat. *ἐχάτε ἄν* expresses the speaker's incredulity in a less decided manner than the indic. *ἐχέτε ἡμῶν εἰπεῖν* below: we may translate the latter "of course you can tell us." Cf. Jelf, § 853. b.—*ἄλλο τι οὖν*, "nonne igitur?" see on 353 C. 358 C.

E. *ἐν τούτῳ...ἀποδείξεις*] "all my arguments turn on this;" on the meaning of *τῶν ἡδονῶν ἥττω εἶναι.—ἀναθέσθαι*] "to retract," as often in Plato: comp. Phaedo 87 A. *οὐκ ἀνατίθεμαι μὴ*

οὐχὶ πάνυ χαριέντως...ἀποδεδεῖχθαι, Gorg. 431 D. ἀναθέσθαι δ τὶ ἀν σὺ βούλη, and Riddell Dig. § 111.

355 φημί γὰρ...γέγνεσθαι] ὑμῖν is to be taken with τὸν λόγον, "for I say that, if this be the case, your argument becomes ridiculous."—ἀνθρωπος] There is no occasion to read with Bekker δ ἀνθρωπος. generic nouns may be used with or without the article. To go no farther than the present dialogue, we have had at p. 321 D. σοφίαν ἀνθρωπος ταύτη ἔσχε. Ibid. E. τὴν τῆς Ἀθηναῖς διδωσκον ἀνθρώπῳ on the other hand, 322 A. ἐπειδὴ δὲ ὁ ἀνθρωπος θείας μετέσχε μοίρας. 322 C. δολὴ δίκη καὶ αἰδῶ ἀνθρώποις, and immediately afterwards δίκη δὴ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις. Below 355 E. λέγωμεν ὅτι ἀνθρωπος πράττει.—ἐξὸν μὴ πράττειν] "though he is at liberty not to practise them." The student must be careful not to confound this with οὐκ ἐξὸν πράττειν, "though he is not at liberty," &c. Comp. Dem. Mid. p. 538. § 95. καὶ ταῦτ' εἰς οικίαν ἐλθὼν ἐπὶ δείπνον, οἱ μὴ βαδίζουσιν ἐξῆν αὐτῷ.—ἀγόμενος καὶ ἐκπληττόμενος] "hurried along and driven out of his senses."

B. αὖθις αὖ λέγετε] The indicative may be defended as an anacoluthon: Ast and Bekker read, after Heindorf, λέγετε.—ἐὰν μὴ χρώμεθα ἄρα] For the position of ἄρα comp. Gorg. 519 B. πολλὰ καὶ ἀγαθὰ τὴν πόλιν πεποιηκότες ἄρα ἀδίκως ὑπ' αὐτῆς ἀπώλυται. Legg. x. 906 B. δῆλον ὅτι θηριώδεις πρὸς τὰς τῶν φυλάκων ψυχὰς ἄρα κυνῶν ἢ τὰς τῶν βομέων...Sympos. 177 E. ταῦτα δὴ καὶ οἱ ἄλλοι πάντες ἄρα ξυνέφασάν τε καὶ ἐκέλευον. Thuc. iv. 86. καὶ εἰ τις ἰδίᾳ τινὰ δεδιώς ἄρα ἀπρόσθυμος ἐστὶ. After εἰ, ἐὰν etc. ἄρα means perhaps, Buttm. Mid. p. 516. § 9.

XXXVII. C. ἠττώμενος φήσομεν] i.e. ὅτι ἠττᾶται.—λέγωμεν, ὅτι ἠττώμενος—] Again only the same answer can be given, because the terms of the definition exclude the answer ἠττώμενος ὑπὸ ἡδονῆς.—τοῦ ἀγαθοῦ, φήσομεν] The preposition of the question is generally not repeated in the answer. Comp. Polit. 283 C. Περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῶν...ὀρθῶς ἀν γίνωιτο. Τίνων; Μήκους τε περὶ, κ.τ.λ. Rep. iii. 410 C. Τίνος δέ, ἢ δ' ὅς, περὶ λέγεις; Ἀγριότητος τε καὶ σκληρότητος...v. 456 D. Πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε πέρι; Τίνος δὴ; Τοῦ ὑπολαμβάνειν, κ.τ.λ.—ὕβριστος] "sarcastic," as in Sympos. 175 E. 215 B.

D. ἀνάξιδ' ἐστὶ τὰγαθὰ τῶν κακῶν] "In what respect are good things unworthy of being preferred to evil?" like οὐκ ἀξίων δυτων νικᾶν τὰ κακὰ above.—πλείω, τὰ δὲ ἐλάττω] See on 330 A. The second ᾗ is bracketed by Hirschig: rightly, I think.

E. Ταῦτα μὲν οὖν οὕτω] "So far then on this track:" i.e.

using the words "good" and "evil" instead of their equivalents "pleasurable" and "painful." This will serve to explain the phrase μεταλάβωμεν τὰ ὀνόματα ἐπὶ τοῖς αὐτοῖς τοῦτοις, a rare construction with μεταλαμβάνειν, though frequent with εἰπεῖν, καλεῖν, ὀνομάζειν. Comp. Soph. 240 A. ἐπὶ τίνι τὸ τοιοῦτον εἶπες; Crat. 433 E. ἐπὶ μὲν ᾧ ὦν μικρόν, μέγα καλεῖν, ἐπὶ δὲ ᾧ μέγα, μικρόν. Rep. v. 470 B. ἐπὶ μὲν ὄν τῇ τοῦ οἰκείου ἐχθρὰ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος. vi. 493 C. ὀνομάζει πάντα ταῦτα ἐπὶ ταῖς τοῦ μεγάλου ζώου δόξαις, οἷς μὲν χαίροι ἐκείνο, ἀγαθὰ καλῶν, οἷς δὲ ἄχθοιτο, κακά. Alcib. i. 108 A. Τί ὄν; ἐπειδὴ βελτίων μὲν ὀνόμαζες ἐπ' ἀμφοτέροις...τί καλεῖς τὸ ἐν τῷ κιθαρίζειν βέλτιον;

356 καὶ τίς ἄλλη ἀξία ἡδονῆ...ἐλλειψίς] "And what other measure of value has pleasure in comparison with pain, but the excess or defect of one or the other?" ἀξία ἡδονῆ is Schleiermacher's correction: the MSS. read ἀναξία ἡδονῆ, which is meaningless.—ταῦτα δ' ἐστὶ...γιγνόμενα] i.e. τοῦτο δ' ἐστὶ...τὸ γίνεσθαι.—μᾶλλον καὶ ἥττον, "in greater or less degree." Comp. Phaedo 93 B. ἂν μὲν μᾶλλον ἀρμολογῆ καὶ ἐπὶ πλέον...μᾶλλον τε ἂν ἀρμονία εἴη καὶ πλείων, εἰ δ' ἥττον τε καὶ ἐπ' ἑλάττω, ἥττον τε καὶ ἐλάττω, and a passage much resembling the present in Hipp. Maj. 299 D.—πολὸν διαφέρει...τὸν ὕστερον χρόνον] A passage in the Republic, ix. 583 B—586 C, is well worth comparing. For the pleonasm of ὅτι cf. Riddell, § 279.

B. ἀγαθὸς ἰσταναι] "expert at weighing." So just below, τὸ ἐγγυδς...ἐν τῷ ζυγῷ is "having weighed both their nearness and remoteness in the scales." The rule of conduct here laid down bears a curious affinity to the "greatest happiness principle" of the modern Utilitarian school: one is surprised, however, to meet with it in the mouth of Socrates.—ταύτην τὴν πράξιν...ἐνῆ] "that line of conduct is to be pursued, in which this excess is contained."

C. "Ὅτε δὴ τοῦτο οὕτως ἐχει] "Ὅτε is here causal, "since:" as in Phaedo 84 E. Soph. 254 B. Rep. ix. 581 E. Legg. x. 886 E.—μεγέθη "magnitudes" whether greater or less: in a merely relative sense. Comp. Phileb. 41 E. ἐν μὲν ὅψει τὸ πρόβρωθεν καὶ ἐγγυθεν ὄραν τὰ μεγέθη τὴν ἀλήθειαν ἀφανίζει.—τὰ παχέα καὶ τὰ πολλὰ ὡσαύτως:] "Is it not the same with the thickness and number of objects?"—αὶ φωναὶ αὶ ἴσαι] The second αὶ was added by Heindorf, and has been retained by all the editors except Ast and C. F. Hermann: they defend the reading of the MSS. αὶ φωναὶ ἴσαι by making ἴσαι the predicate, "etsi pares sint."

D. "If then our well-being depended upon this, upon our practising and choosing great lengths, and our avoiding and not practising small ones, what safeguard of our life should we seemingly have had? Would it be the art of mensuration, or the force of appearances? or would not this latter have led us astray, and made us constantly waver in our choice of the same things, and change our minds both in practice and in the choosing of lengths both great and small? and would not mensuration have brought to nought this unreality, and by showing us the truth have caused our soul to have rest in abiding by the truth, and have become the safeguard of our life?"—*ἐν τούτῳ... ἐν τῷ*] Compare, for the preposition thus repeated, 358 B. *αἱ ἐπὶ τούτου πράξεις ἀπασαι, ἐπὶ τοῦ ἀλύπτως ζῆν.* Lach. 183 C. *ἐκ τούτων οἱ ὀνόμαστοι γίνονται ἐκ τῶν ἐπιτηδευσάντων ἐκάστων.* Ibid. 191 B. Rep. i. 341 D. Legg. ii. 670 D.—*ἡ τοῦ φαινομένου δύναμις*;] *δύναμις* is here the "force" or "meaning," like Lat. *vis*: as at Gorg. 447 C. Rep. v. 477 B. Phaedr. 237 C.—*ἐπλάνη καὶ ἐπολεῖ*] *ἀν* is to be supplied from the context: see Herm. on Vig. App. p. 944 sqq.—*μεταλαμβάνειν ταῦτά καὶ μεταμέλειν*] See above 355 E. In these instances *μετὰ* expresses "change:" so in Rep. iv. 434 B. *ὅταν... τὰ ἀλλήλων οὔτοι δρᾶνα μεταλαμβάνωσι καὶ τὰς τιμὰς.* Theaet. 173 B. *μετάληψις τῶν λόγων* is "alternation of arguments." The more usual sense of *μεταλαμβάνω*, "to participate," occurs above, 329 E.

E. *ἡ αὐτὸ πρὸς... τὸ ἕτερον*] "either by comparison between themselves (i.e. odd with odd, and even with even) or with one another."

357 *Ἐδόκουν ἀν... ὁμολογεῖν*] *ἀν* of course belongs to *ὁμολογεῖν*.—*ἐν ὀρθῇ τῇ αἰρέσει*] The position of the article requires us to translate "in the correctness of our choice" or "in our choice being correct:" *ὀρθῇ* is the predicate.—*τοῦ τε πλέονος καὶ ἐλάττονος, κ.τ.λ.*] The article is correctly used with the first word only of an enumeration: comp. Crito 47 C. *περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν.* Euthyphr. 7 C. Alcib. i. 117 A. Above, 329 C.

B. *πρὸς ἀλλήλας*] i.e. *ἡδονῆς πρὸς λύπην* and *λύπης πρὸς ἡδονήν*.

C. *ἤρθεθε δέ, εἰ μέμνησθε, κ.τ.λ.*] "Now you asked, if you remember, when we (Protagoras and I) had agreed that nothing was more powerful than scientific knowledge, but that knowledge (τούτο, i.e. *τὴν ἐπιστήμην* cf. 352 B) was ever dominant, wherever it existed, over pleasure and everything else—whereas you, on the

contrary, said that pleasure was often dominant even over the man possessed of knowledge—so when we did not agree with you, you asked in the next place," &c.—*εἰ μὴ ἔστι...ἡττάσθαι* "if experiencing this be not what is meant by being overpowered by pleasure."

D. *εἰ...εἴπομεν...κατεγέλᾳτε ᾧ*] The imperfect thus interchanged with the aorist expresses the continuance of the action: "you would have laughed at us and would be laughing still." The construction may be compared with that at 311 B, where the imperfect precedes: and see Jelf, § 401. 4.—*καὶ οὐ μόνον ἐπιστήμης* sc. *ἐνδείξ.* With *εἰς τὸ πρόσθεν ἐτι ᾧμολογήκατε* comp. Soph. 58 C. Πλείων ἢ κείνος ἀπέειπε σκοπεῖν, ἡμεῖς εἰς τὸ πρόσθεν ἐτι ζητήσαντες ἀπεδείξαμεν αὐτῷ.

E. *ὥστε τοῦτ' ἐστὶ...μεγίστη*] "This therefore is what being overpowered by pleasure means, ignorance, and that the greatest."—*οὔτε αὐτοῖ*] sc. *προσέρχεσθε*, to be supplied from *πέμπετε*: the latter word is introduced as an afterthought, instead of *οὔτε αὐτοῖ οὔτε οἱ ἡμέτεροι παῖδες προσέρχονται*. *τούτων* is neuter.

XXXVIII. 358 *ὦ Ἰππίῳ*] *ὦ* has dropped out after *ἔρωτῷ*, and is added in all recent editions. The same corrections have been made below, p. 358 E. *ἐγώ, ὦ Πρόδικε*, and 359 A.—*τὴν δὲ Προδίκου τοῦδε διαίρεσιν*] See on 337 A.—*εἴτε ὁπόθεν...ὀνομάζων*] "whatever be the name, and whencesoever derived, by which you choose to call it." Comp. Crat. 400 E. *ὥσπερ ἐν ταῖς εὐχαῖς νόμος ἐστὶν ἡμῶν εἰχεσθαι, ὀτινῶς τε καὶ ὁπόθεν χαίρουσιν ὀνομαζόμενοι*. Phaedr. 273 C. *ὅστις δὴ ποτ' ᾧν τυγχάνει καὶ ὁπόθεν χαίρει ὀνομαζόμενος*. Crito 50 A. Euthyd. 288 A. Hipp. Min. 369 A. Legg. I. 633 A. Parmen. 133 D. Sympos. 212 C. Wyttenb. on Phaedo 100 D.

B. *τοῦτό μοι πρὸς ὁ βούλομαι ἀπόκριναι*] "*Hoc vocabulo utere in responsione tua, ut dicas vel τὸ ἡδὺ ἀγαθὸν εἶναι, vel τὸ τερπνὸν εἶναι. ἀγ. etc.*" Heindorf.—*ἀ ἐπὶ τούτου πράξεις*] "actions tending to this." Instead of the more usual *dative of purpose*, we have here the *genitive of motion*: as in the phrases *πλεῖν ἐπὶ Σάμου*, Thuc. I. 116. Xen. Cyrop. VII. 2. 1. *ἐπὶ Σάρδεων ἐφηνγε*. Cf. Jelf, § 633. 1.—*καὶ ᾧφελίμοι*] These words are undoubtedly spurious: compare the recapitulation, p. 359 E.—*ἀ ποιεῖ καὶ δύναται*] This is Schleiermacher's conjecture, followed by most of the recent editors, for the reading of the MSS. *ἀ ἐπολεῖ καὶ δύναται*. The latter can only mean "better than what he did before and is able to do again:" the grammar and sense of which are both unsatisfactory. Translate: "no man who either knows or believes that other

things are better than what he is doing, and at the same time practicable, nevertheless does the less good, when he might do the better." Sauppe gives *ἀ ποιεῖ καὶ ἂ δύναται*. It is easy to say, with Ast and Kroschel, that the words *καὶ δύναται* were better away: not so easy to account for their insertion.

C. "Ἄλλο τι οὖν...κακὰ εἶναι] See on 354 D. and comp. Meno 78 A. οὐκ ἔρα βούλεται, ὡ Μένων, τὰ κακὰ οὐδεὶς, εἴπερ μὴ βούλεται τοιοῦτος εἶναι (ἄθλιος καὶ κακοδαίμων).

D. ἀντὶ τῶν ἀγαθῶν] i.e. ἀντὶ τοῦ εἶναι ἐπὶ τὰ ἀγαθὰ. This species of condensed expression is well illustrated by Stallbaum Gorg. 455 E. ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονε...ἀλλ' οὐκ ἐκ τῶν δημιουργῶν, i.e. ἐκ τῆς τῶν δημιουργῶν. Phileb. 34 C. τὴν ψυχῆς ἡδονὴν χωρὶς σώματος, i.e. χωρὶς τῆς τοῦ σώματος. Ibid. 41 C. οὐκοῦν τὸ μὲν ἐπιθυμοῦν ἦν ἡ ψυχῆ τῶν τοῦ σώματος ἐναντίων ἕξων, i.e. τῶν ἐναντίων τῶν τοῦ σώματος. Rep. viii. 554 D. εὐρήσεις...τὰς τοῦ κηφήνος ζυγγεεῖς ἐνούσας ἐπιθυμίας, i.e. τῶν τοῦ κηφήνος ἐπιθυμιῶν. Sympos. 218 E. ἀντὶ δόξης ἀλήθειαν καλῶν κτᾶσθαι ἐπιχειρεῖς, i.e. ἀντὶ δόξης καλῶν.—καλεῖτέ τι δέος] Comp. on 332 A. ἀφροσύνην τι καλεῖς; In this place *τι* is added on Heindorf's conjecture.—εἶτε φόβον εἶτε δέος] Ammonius, s.v. δέος. δέος καὶ φόβος διαφέρει. δέος μὲν γὰρ ἐστὶ πολυχρόνιος κακοῦ ὑπόνοια· φόβος δὲ ἡ παραντικὰ πτόησις. διόπερ Ἡρόδοτος ἐν τῇ τετάρτῃ (iv. 115) Ἡμέας ἔχει φόβος τε καὶ δέος. The distinction is neglected in practice, but is characteristically insisted on by Prodicus: comp. on 337 A.

E. ἀλλὰ τόδε] sc. διαφέρει τι "but this *does* matter."—ἄρα τις ἀνθρώπων, κ.τ.λ.] "will any man deliberately encounter what he fears, when he might encounter what he does not fear? or is it impossible by our previous admissions? for we have admitted that what he fears he believes to be evil, and that what he thinks evil, no one either encounters or chooses willingly."

359 ἀπολογείσθω...παντάσῃ] "Let our friend Protagoras here defend the correctness of what he said at first—nay, not quite at first." Compare 329 D sqq. with 349 D.—ἴδιαν...δύναμιν] "that each had a distinct function of its own."

B. ἡρόμην δ' οὖν τοῦτον] See p. 349 E.

C. τὰ θαρβαλέα] "safe things:" a rare signification, equivalent to ἐπὶ ἂ θαρβόουσι below.

D. Ἄλλα τοῦτό γ', ἔφη] τοῦτο, "the former:" ἐπὶ τὰ δεινὰ, ἡγουμένου δεινὰ εἶναι.—ἐν οἷς...τοῖς λόγοις] At 358 C. ἐπὶ γε τὰ κακὰ οὐδεὶς ἐκὼν ἔρχεται, οὐδὲ ἐπὶ ἂ οἴεται κακὰ εἶναι. Cf. D. E. For the



construction comp. Phaedo 61 B. διὰ ταῦτα δὴ οὓς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς Αἰσώπου, τοῦτους ἐποίησα, οἱ πρῶτοι ἐνέντηχον. Soph. 246 C. λάβωμεν λόγον ὑπὲρ ἧς τίθεται τῆς οὐσίας, and the note on 342 B. ὡς περ οὓς Πρωταγόρας ἔλεγε τοὺς σοφιστάς.— ἐπειδὴ τὸ... οὐσα] See on 354 C. τὴν μὲν ἡδονὴν... ἔν. Add Rep. III. 392 D. ἀρ' οὐ πάντα, ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διεφθρησὶς οὐσα τυγχάνοι. IV. 420 C. οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρεῖφ ἐναηλιμμένοι εἰεν. The argument is, that the passions which lead men into what they know to be dangerous are, as such, a sort of ἀμαθία. The connexion is, however, obscure; and Ast wishes to strike out the clause.

E. πᾶν γε τοῦναντίον... οἱ ἀνδρείοι] “The things which cowards and brave men encounter are the exact opposite (of one another).”—αὐτίκα “for instance,” as in Theaet. 166 B. αὐτίκα γὰρ δοκεῖς τινα σοὶ ἐνυχωρήσασθαι... Gorg. 472 C. αὐτίκα πρῶτον, περὶ οὐ νῦν ὁ λόγος ἐστὶ, σὺ ἡγεῖ οἷόν τε εἶναι. Phaedr. 235 E. αὐτίκα περὶ οὐ ὁ λόγος, τινα οἰεῖ λέγοντα, κ.τ.λ., and not unfrequently in Attic Greek.— καὶ ἀγαθὸν ὁμολογήσαμεν] At 358 B.

360 ἵνα ἐπὶ τὸ κάλλιόν τε] The MSS. read καλὸν for κάλλιον. Stephens' correction is however rendered certain by the words recurring below without variation, and by Plato's usage elsewhere. Comp. Crito 54 B. Phaedo 98 E.

B. Οὐκοῦν δῶς... θαρβύσειν] “In a word then, courageous men fear no base fears when they do fear, nor are they inspired with base confidences.” Comp. Phileb. 43 D. οὐκοῦν οὐκ ἂν εἴη τὸ μὴ λυπεῖσθαι ποτε ταῦτὸν τῷ χαίρειν; Πῶς γὰρ ἂν;

E. Φιλοεικεῖν μοι... τὸν ἀποκρυνόμενον] “You seem to stickle, Socrates, for the answer coming from me.” Comp. Thuc. v. 111. δοθεῖσης αἰρέσεως πολέμου πέρι καὶ ἀσφαλείας μὴ τὰ χεῖρω φιλοεικῆσαι (obstinately to choose the worse). Elsewhere, the construction is φιλοεικεῖν πρὸς τι. Rep. I. 338 A. προσεποιεῖτο δὲ φιλοεικεῖν πρὸς τὸ ἐμὲ εἶναι τὸν ἀποκρυνόμενον.—αὐτό, ἡ ἀρετή] “the abstract idea of virtue.” Comp. Theaet. 146 E. γυνῶνα ἐπιστήμης αὐτὸ ὃ τι ποτ' ἐστίν. Rep. II. 362 E. οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες, ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκίμησεις. VI. 493 E. αὐτὸ τὸ καλόν, ἀλλὰ μὴ τὰ πολλὰ καλά. Parmen. 130 B. τί σοι δοκεῖ εἶναι αὐτὸ ὁμοίότης χωρὶς ἧς ἡμεῖς ὁμοίότητος ἔχομεν. To write in one word αὐτοδικαιοσύνη, αὐτόδοξα, &c. is later, and first in Aristotle. Cf. Jelf, § 626. 2. Riddell, Dig. §§ 47. 215.

361 μακρὸν λόγον... ἀπετελείμεν] Comp. 329 A. nota. 335 C. 336 C.—νῦν σεαυτῷ τὰναντία σπεύδεις] Crito 45 C. καὶ τοιαῦτα

οπεύδεις περί σεαυτὸν γενέσθαι, ἄπερ ἂν καὶ οἱ ἐχθροὶ σου σπεύσαιεν τε καὶ ἔσπευσαν. Gorg. 455 C. καὶ τὸ σὸν σπεύδειν.

B. ἐπιστήμη ὄλον] "nothing but knowledge." Comp. 349 E. ὄλον καλόν. Meno 79 B. ἐμοῦ δεηθέντος ὄλον εἰπεῖν τὴν ἀρετήν. 81 D. τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μαρθάνειν ἀνάμνησις ὄλον ἐστίν.—*ῥῖν τοῦναντίον... ἢ ἐπιστήμην*] "now seems urging the contrary, that it appears to be almost anything rather than knowledge." Comp. Apol. 27 A. ἔοικε γὰρ ὡς περ ἀινυγμα ξυντιθέντι. Phaedo 87 E. ἔοικεν ἀπτομένῳ. Rep. III. 414 C. ὡς ἔοικας, ἔφη, ὀκνοῦντι λέγειν. Meno 80 D. *ῥῖν μέντοι ὁμοῖος εἰ οὐκ εἰδότε*.

C. βουλοίμην ἂν... εἴτε μὴ διδακτόν] Comp. Meno 100 B. τὸ δὲ σαφές περὶ αὐτοῦ εἰσόμεθα τότε, ὅταν πρὶν ᾤνι τρώπῳ τοῖς ἀνθρώποις παραγίγεται ἀρετή, πρότερον ἐπιχειρήσωμεν αὐτὸ καθ' αὐτὸ ζητεῖν τί ποτ' ἐστὶν ἀρετή.—*μὴ πολλάκις*] "lest perhaps," a sense which *πολλάκις* bears not unfrequently after εἰ, ἐάν, μή, ἵνα μή. Phaedo 60 E. εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν μοι ἐπιτάττοι ποιεῖν. Lach. 179 B. εἰ δ' ἄρα πολλάκις μὴ προσεχῆκατε τὸν νοῦν τοῖσφ. Rep. IV. 424 C. μὴ πολλάκις τὸν ποιητὴν τις οἴηται. Phaedr. 238 D. ἐάν ἄρα πολλάκις νυμφόληπτος προῦντος τοῦ λόγου γένομαι. Thucyd. II. 13. μὴ πολλάκις... τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηώσῃ, Ar. Ecl. 791. σεισμὸς εἰ γένοιτο πολλάκις | ἢ πῦρ ἀπύροπον.—Virg. Aen. I. 148. Ac veluti magno in populo quum saepe coorta est | Seditio.—*καὶ ἐν τῇ σκέψει... ὡς περ καὶ ἐν τῇ διανομῇ*] See 321 C. D. and for the repetition of καὶ, Phaedo 76 E. ὡς περ καὶ ταῦτα ἐστὶν, οὗτω καὶ τὴν ἡμετέραν ψυχὴν εἶναι. Gorg. 457 E. εἰ μὲν καὶ σὺ εἰ τῶν ἀνθρώπων ὡς περ καὶ ἐγώ, ἠδέως ἂν σε διερωτῶην.

D. ᾧ χρώμενος ἐγώ καὶ προμηθεύμενος] i. e. "making him my model and taking *forethought* for my whole life:" with a play on the name of Prometheus, ᾧ χρώμενος being equivalent to *προμηθεῖα χρώμενος*.—*ὅπερ καὶ καθ' ἀρχὰς ἔλεγον*] 348 C. D.

E. ὧν ἐντυγχάνω] i. e. *τούτων οἷς ἐντυγχάνω*, a rare instance of the dative suffering attraction. Comp. Theaet. 144 A. ὧν δὴ πῶποτε ἐνέτυχον. Gorg. 509 A. ὧν ἐγὼ ἐντετύχηκα. Aeschin. Fals. Leg. p. 43, § 123. παρ' ὧν μὲν βοηθεῖς οὐκ ἀπολήψῃ χάριν, i. e. παρὰ τούτων οἷς βοηθεῖς and see Jelf, § 822, Obs. 4. There is no undoubted instance of *ἐντυγχάνω* followed by a genitive: in Herod. IV. 140 *λελυμένης τῆς γαφύρης* is probably a genitive absolute, as Bähr explains it.—*τῶν μὲν τηλικούτων καὶ πάνυ*] "among those of your own age, indeed *by far* the most." This is said, of course, with a tacit reservation in favour of himself as an older man. Socrates had said, above 314 B. *ταῦτα οὖν σκοπούμεθα καὶ μετὰ*

τῶν πρεσβυτέρων ἡμῶν· ἡμεῖς γὰρ ἐτι νέοι ὥστε τοσόδῃτο πρᾶγμα  
διελέσθαι.

362 οἵπερ ἔφην ἰέναι] Above 835 C. ἔλθειν γὰρ ποί με δεῖ.—  
Καλλιὰ τῷ καλῷ] Hipp. Maj. init. Ἰππίας ὁ καλὸς τε καὶ σοφὸς  
Cf. Phileb. 11 C. Phaedr. 278 E. Xen. Memor. iv. 2. 1. Ar. Vesp.  
97. ἦν ἴδη γέ που γεγραμμένον | υἱὸν Πυριλάμπους ἐν θόρῳ Δῆμου  
καλόν, where the Scholiast: ἐπέγραφον δὲ οἱ Ἀθηναῖοι τὰ τῶν καλῶν  
ὀνόματα οὕτως· ὁ δεῖνα καλός.

## INDEX TO THE NOTES.

- ἀγαθὸς ἰστάναι, 356 B  
 ἀλαζών, 318 D  
 ἀλλ' ἄρα, 312 A  
 ἀλλὰ δὴ, ἀλλὰ νῆ Δία, 333 C  
 ἀλλ' ἦ, 309 C  
 ἄλλο τι, πομπή; 353 C  
 ἄλλο, τὸ δὲ ἄλλο, 330 A  
 ἀλλόκοτος, 346 A  
 ἀνέστην, 342 C  
 ἀπάλαμνοι, 346 C  
 ἀπατάσθαι ὡς, 323 A  
 ἀποδέχεσθαι, 324 C, 337 C  
 ἀποκρίνεσθαι τι, 336 A  
 ἀποφαίνειν, ἀποφαίνεσθαι, 337 D  
 αὐτὸ, ἢ ἀρετῇ, 360 E  
 αὐτὸς and ἐκεῖνος, 310 D  
 ἀφελκύνειν, 319 C  
 ἀφεται, 320 A  
  
 γὰρ ἄρα, 315 D  
  
 διατρίβειν, 311 A  
 διδάσκειν, διδάσκεισθαι, 324 D  
 διελεῖν, 339 A  
 δικαιοσύνη, 323 B  
 δολιχοδρόμοι, 335 E  
 δολιχὸν τοῦ λόγου, 329 A  
  
 εἰ δὲ βούλει, 320 A  
  
 εἰ μὴ = ἀλλὰ, 310 B  
 εἰ μὴ εἰ = nisi si, 351 C  
 εἰ μὴ μαινομαι, 349 E  
 εἴπερ, 319 A  
 εἶτα, 327 E  
 εἴτε οὐ, εἴτε μὴ, 313 A  
 ἐκ τοῦ ἐπὶ θάτερα, 314 E  
 ἐκκρούειν, 336 C  
 ἐκτῆσθαι, κεκτῆσθαι, 340 D  
 ἐμπορος, κάπηλος, 313 C  
 ἐνταυθί, ἐνταυθοῖ, 310 A  
 ἐντείνειν, 326 B  
 ἐπάγεσθαι, 347 E  
 ἐπατεῖν, ἰδιωτεύειν, 312 B  
 ἐπαχθές, τὸ, 316 D  
 ἐπει in orat. obliqua, 353 A  
 ἐπειδὴν θάττον, 325 C  
 ἐπὶ τέχνῃ, 312 B  
 ἐπιδιδόναι, 318 A  
 ἐπεικῆς, 336 D, 349 D  
 ἐπιστήμη δλον, 361 B  
  
 ἢ δῆλα, ἢ δῆλον ὅτι, 309 A  
 ἠγείσθαι, think right, 346 B  
 ἡμεροδρόμος, 335 E  
  
 ἰδιωτεύειν, ἐπατεῖν, 312 B  
 Ἰλιγγιά, 339 E  
 ἰμάντας περιελίττεσθαι, 342 C

ἐτη, 349  $\Xi$

καὶ μὴν καὶ, 309  $\Lambda$

καὶ οὖν, 309  $\Lambda$

καλλωπίσθαι, 317  $\Gamma$ , 333  $\Delta$

κάμπτομαι, 320  $\text{B}$

κατὰ τοῦτο εἶναι, 317  $\Lambda$

καταθεῖναι, 314  $\text{B}$

κινδυνεύειν, 314  $\Delta$

κλήω φοι κλείω, 314  $\Delta$

κρούειν, κόπτειν, 310  $\text{B}$

λέγειν τι, οὐδὲν λέγειν, 320  $\text{B}$ ,

348  $\Delta$

λόγον ὑποσχέειν, 338  $\Delta$

λύειν, to retract, 332  $\Xi$

μέντοι, 309  $\Lambda$

μετέωρος, 315  $\Gamma$

μὴ οὐ, 352  $\Delta$

μήπω γε, 311  $\Lambda$

μοῖρα, 322  $\Lambda$

μουσική, 340  $\Lambda$

νῦν δὴ, 329  $\Gamma$

ὀθνεῖος, 316  $\Gamma$

ὀησαι, νοησαι, 328  $\text{B}$

ὀπως with fut. or aor., 313  $\Gamma$

ὅ τι μαθῶν, ὅ τι παθῶν, 353  $\Delta$

οὐ and μὴ after verbs of thinking, 317  $\Lambda$ , 319  $\text{B}$

οὐ πάνυ, 321  $\text{B}$

οὐδεὶς ἐκὼν ἀμαρτάνει, 345  $\Delta$

οὐκέτι, 321  $\Delta$

οὐρία ἐφέντα, 338  $\Lambda$

πάντα κάλων ἐκτείναντα, 338  $\Lambda$

παντός μάλλον, παντός μάλλον  
οὐ, 344  $\text{B}$

πάτως, 318  $\text{B}$

παρამυθεῖσθαι, παρამυθεῖα, 348  $\Xi$

παρέχειν, 348  $\Lambda$

πολλάκις, perhaps, 361  $\Gamma$

πόβρω τῶν φυκτῶν, 310  $\Gamma$

πότερον omitted, 330  $\Gamma$

πρὸς λόγον, 344  $\Lambda$

ρώμη, 311  $\text{B}$

σοφιστή, 311  $\Xi$

συγγίγνεσθαι, συνεῖναι, 303  $\Delta$

συγκαθεῖναι, 336  $\Lambda$

σὺν θεῖῳ εἰπεῖν, 317  $\text{B}$

συνεστέον, 318  $\text{B}$

συνουσία, 336  $\Xi$

τετράγωνος, 339  $\text{B}$

τηνικάδε, 310  $\text{B}$

τί οὐ διηγῆσω; 310  $\Lambda$

τὸ δέ, whereas, 344  $\Xi$

τυγχάνω, without ὦν, 318  $\Xi$

τύπος, 344  $\text{B}$

ὑπογράφειν, 326  $\Delta$

ὑπόλογος, ὑπολογίζεσθαι, 349  $\Gamma$

ὑποφαίνειν, 312  $\Lambda$

φίλωνεκαῖν, 360  $\Xi$

χρηστός, πονηρός, 313  $\Lambda$

χωρίς, 336  $\text{B}$

ὦν ἐντυγχάνω, 361  $\Xi$

ὥς for οὕτως, 326  $\Delta$

ὥσπερ ἄν εἰ, 311  $\text{B}$

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